

Charles Simeon-Index to Sermons

Horae Homileticae

Index 1 of Horae Homileticae -- A thru G

Index 2 of Horae Homileticae -- H thru O

Index 3 of Horae Homileticae -- P thru Z

You are presently at Index #1

INSTRUCTIONS & HINTS FOR UTILIZING THIS INDEX TO 13,000 PAGES OF SIMEON'S EXPOSITORY PREACHING

First, note that all 21 volumes of **Horae Homileticae** (Genesis through Revelation) are online (links listed below) and all are paginated in the online electronic edition which allows you to go directly to a specific page. It is amazing to me that these 13,000 pages of sound, evangelical, expository messages representing Simeon's life word have been fully indexed alphabetically by subject which is easily retrieved with the **VOLUME NUMBER** (I-XXI) and **PAGE NUMBER**. When you find a subject of interest, note the volume and page number, Then open the respective volume from the list below and type in the page number to go to the discussion, which is often identifiable by the title of the Sermon but sometimes is not obviously designated (by a title or subtitle) which requires you to read the page to find the discussion related to the Topic being studied (**eg.** note the subject "*affliction... designed for our good*" which is found in **Volume VII**, page **195** -- the discussion is at bottom of page). Page numbers that are not directly adjacent to Volume Numbers go with the preceding (not following) Volume number. (e.g., Note the entry in the index that says "*Separation of Abram and Lot*, I. 105–110. *Blessed by Melchizedek*, 110–116". The discussion of "*Blessed by Melchizedek*" goes with the preceding volume number, in this case Roman numeral "I". In other words pages 110-116 are found in Volume I).

[Volume I -- Genesis - Leviticus](#)

[Volume II -- Numbers - Joshua](#)

[Volume III -- Judges to 2 Kings](#)

[Volume IV -- 1 Chronicles to Job](#)

[Volume V -- Psalm 1 to 72](#)

[Volume VI -- Psalm 73 to 150](#)

[Volume VII -- Proverbs to Isaiah 26](#)

[Volume VIII -- Isaiah 37-66](#)

[Volume IX -- Jeremiah to Daniel](#)

[Volume X -- Hosea to Malachi](#)

[Volume XI -- Matthew](#)

[Volume XII -- Mark to Luke 16](#)

[Volume XIII -- Luke 17 to John 12](#)

[Volume XIV -- John 13 to Acts](#)

[Volume XV -- Romans](#)

[Volume XVI -- 1 & 2 Corinthians](#)

[Volume XVII -- Galatians - Ephesians](#)

[Volume XVIII -- Philippians to 1 Timothy](#)

[Volume XIX -- 2Timothy - Hebrews](#)

[Volume XX -- James to Jude](#)

[Volume XXI -- Revelation](#)

WHY WOULD ONE WANT TO UTILIZE THIS INDEX TO SIMEON'S PRODIGIOUS WORK, HORAE HOMILETICAE?

Many modern evangelicals are not familiar with this great saint and evangelical expositor **Charles Simeon** and will be blessed by taking a few moments to read Dr John Piper's brief but pithy biographical sketch of Simeon's life. Once you begin to understand the depth of his godly character, you will quite likely want to read some of his sermons! (Click the following link to [Read Piper's sketch of Charles Simeon's life entitled "Brothers We Must Not Mind a Little Suffering" {If you have time, the Mp3 is even better}](#))

Charles H Spurgeon writes that **Horae Homileticae** are "Not Commentaries, but we could not exclude them. They have been called "a valley of dry bones": be a prophet and they will live." ([Commenting on Commentaries](#))

John Piper says that **Horae Homileticae** "is the best place to go for researching Simeon's theology. You can find his views on almost every key text in the Bible. He did not want to be labeled a Calvinist or an Arminian. **He wanted to be Biblical through and through and give every text its due proportion**, whether it sounded Arminian as it stands or Calvinistic. But he was known as an evangelical Calvinist, and rightly so. As I have read portions of his sermons on texts concerning election and effectual calling and perseverance he is uninhibited in his affirmation of what we would call the doctrines of grace... What Simeon experienced in the word was remarkable. And it is so utterly different from the counsel that we receive today that **it is worth looking at**" ([Brothers, We Must Not Mind a Little Suffering](#)) (Bolding added)

Who's Who in Christian History says that "If **Wilberforce** is the most famous evangelical layman in the Church of England, then **Simeon** is the most famous evangelical clergyman." (Bolding added)

Paul Mizzi notes that "Hours and hours of toil and labour have produced this **veritable treasure**, full of scholarship and intellectual endeavour." (Truth for Today) (Bolding added)

B. B. Siegel notes that "One can easily find suggestive and practical helps in the preparation of sermons, devotional talks, young people's messages, prayer meeting talks, Sunday School lessons and personal Bible study. **The study of these outlines will contribute greatly to expository preaching**. It is a wonderful book for your library." (Bibliotheca Sacra Volume 112: page 458, October, 1955) (Bolding added)

A GENERAL INDEX (ALPHABETICAL AND ANALYTICAL) OF THE SUBJECTS OF THE SEVERAL SKELETONS, AND OF THE VARIOUS SUBORDINATE TOPICS, WHICH ARE INCIDENTALLY TREATED OR ILLUSTRATED THEREIN

*The Roman Numerals in this Index refer to the Volumes, and the Arabic Figures to the Pages of each Volume.

A.

AARON,

primary use of the breastplate of, I. 471–473. Its typical intent, 473–475. Typical design of his mitre, 476, 477. Reflections on the golden calf made by him, and on the indignation of Moses against its worshippers, 497–502. Aaron's submission on the death of his sons Nadab and Abihu, 614, 615.

Aaron and Miriam reproved, II. 45–49. His intercession for the Israelites, 92–97. Budding of his rod, 97–102. Sentenced to die in the wilderness, 108–114. His death, 114–121.

The priesthood of Aaron and of Christ, how severally confirmed, II. 99–101.

Resemblance between the Aaronic priests and Christ, XIX. 288, 289. The infinite superiority of Christ over them, 289, 290.

Abandoned:—

State of a soul abandoned by God, I. 63.

Final abandonment to everlasting damnation, the consequence of suffering unbelief to prevail, XVIII. 388, 389.

Abel,

circumstances of the death of, I. 46–48.

In what consisted the peculiar excellence of his offering as contrasted with that of Cain, XIX. 372, 373. Instruction it affords to

us, 374, 375. His blood speaking as from the dead, 376, 377. The efficacy of his blood, 480, 481. Contrasted with the superiority of Christ's, 481, 482.

Abiding in Christ, and its effects, XX. 383–385.

Abihu, death of, II. 613–615.

Abijah, king of Judah, remonstrance of, with Jeroboam, IV. 96–99.

Abijah, son of Jeroboam, piety of, III. 385–387. His reward, 388, 389.

Abimelech's reproof of Abraham for denying his wife, I. 163–169.

Abner, death of, and David's lamentation over him, III. 238–241.

Abolition of the Mosaic law foretold, X. 593.

Abominations, hidden, exposed, IX. 347–349, 350, 351; Of the heart of man, 351, 352.

Abram or Abraham:—

[The call of Abram, I. 96–98.](#)

His faith and obedience, 99, 100. XIX. 389, 390.

[Journey to Canaan, I. 100–105.](#) XIX. 390, 391.

[Separation of Abram and Lot, I. 105–110.](#) [Blessed by Melchizedek, 110–116.](#) [Encouragement of Abram, 116–118.](#) [Abram justified by faith, 118–125.](#) [The covenant confirmed to him, 125–130.](#) [The circumcision of Abraham, 133–139.](#) [His care of his family, 144–150.](#) [His intercession for Sodom, 150–156.](#) [Abraham reproved by Abimelech for denying his wife, 163–169.](#) [His casting out of Hagar and Ishmael, 169–175.](#)

[His offering up of Isaac, 175–179.](#) XIX. 401–407.

God's approval of it, I. 179–183; and substitution of a sacrifice for Isaac, 183–189. Abraham's promised seed is Christ, 190–192. His purchasing of a burial-place in Canaan, and its design, 193–198. His care in providing a wife for Isaac, 198–204.

Vain hopes of mercy cherished by the Jews from their relation to Abraham, XI. 19, 20.

The spiritual children of Abraham described, XIII. 455–458. His views of Christ, 471; particularly as a Saviour, 471, 472; and the method of a sinner's justification through him, 472, 473. Why he exulted in his views of Christ, 473–475.

The Gospel, in what sense preached unto Abraham, XVII. 65–68.

Inquiry, whether we are the children of Abraham, XIX. 392, 393. How we may become so, 393, 394.

Abrogation of the ceremonial law, XIV. 438–440.

Absalom, dethronement of David by, III. 281–286. David's lamentation over him, 294–298.

Abstaining from all appearance of evil, the duty of, XVIII. 300, 361. Its importance, 362, 363.

Acceptance

for all sincere worshippers, VIII. 481–485.

A forgiving spirit necessary to our acceptance with God, XI. 207, 208. The reasonableness of it, 208–210.

A state of acceptance with God, one of the benefits of justification by faith, XV. 117.

Desirableness of it, at the day of judgment, XVIII. 383.

The Christian's privilege, to be assured of his acceptance with God, XX. 377, 378.

Access to God, in ordinances, V. 332–335. Is one of the privileges of adoption, XVII. 164. It is through the Son, 308; and by the Spirit, 309. The excellency of this way of access, 310, 311. Access to God through the veil, XIX. 333. The grounds of it, 334, 335. In what manner we are to approach Him, 335, 336.

Accession of the king, improved, V. 522–524.

Account, final, importance of preparing for, IV. 457–462.

Accountableness

of men to God, for all their advantages, XIII. 79; especially for their treatment of Jesus Christ, 80.

The grounds and measure of man's accountableness, XII. 485, 486.

Accountableness of those who hear the Gospel, XIII. 373–375.

See JUDGMENT.

Accusation of Jesus before Pilate, XIII. 126–128.

'*Accuser of the brethren*,' Satan why so termed, XXI. 171, 172.

Achan's guilt, II. 575, 576. Its punishment, 576–578. Instruction derivable from it, 578–580.

Acquaintance with God, nature of, IV. 418, 419. How far attainable, 419. Benefits resulting from it, 419, 420. V. 464. Necessity of caution in selecting our acquaintance among men, III. 384, 385.

Actions, doubtful, the moral quality of, how to be determined, III. 496, 497.

Activity, the duty of believers, V. 18, 19. In what circumstances called for, VIII. 32, 33. When it must give way to confidence in God, 33–35. Activity in God's service recommended, XIX. 337–341.

Adam,

creation of, in the Divine image, I. 1. The covenant made with, 12. Temptation and fall of, 24. Excuses made by, after his fall, 31.

The way of salvation illustrated to him, 40–44.

Our fall in Adam a mystery, V. 279.

Death by Adam, and life by Christ, XV. 132–134.

Adam, a type of Christ, XVI. 367–370.

Adherence to Christ, the necessity of, XI. 369–373. Reason for it, XVIII. 221, 222.

Admonitions, danger of forgetting, III. 11.

Adonibezek, conduct and punishment of, III. 1–6.

ADOPTION

The nature of the spirit of adoption, opened and explained, XVII. 162–164.

Is the privilege of the sons of God, XX. 415.

Adoption to be the children of God, the benefit of receiving Christ, XIII. 193–196.

The spirit of adoption contrasted with the spirit of bondage, XV. 276–282.

The privileges which flow from adoption, XVII. 164–166.

See further, ***Children of God***, and ***Sons of God***.

Adoration of God, enforced, VI. 267, 268.

Adulterous woman, ensnaring question put to Christ concerning, XIII. 430. In what manner he escaped the snare, 430–432.

Reflections on his dismissal of the woman, 432, 433.

Adultery, prohibited in thought, as well as indeed, XI. 128, 129. How punished by the law of England, II. 193, note.

ADVENT OF CHRIST

I. *The FIRST Advent*:—

The time of it foretold, I. 305, 306.

A ground of joy, VI. 174–177. X. 495–499. XII. 231–235.

The approach of Messiah, as God, described, VIII. 125–127.

The time and manner of the first advent, XVII. 155–162. The time and end of it, IX. 562–567.

The end or purpose of it, XII. 229, 230. XIII. 503–505. XVII. 1–6.

Signs of it, X. 176–179.

Its effects, 604–608. XIII. 496, 497;

and consequences, I. 307, 308.

II. *The SECOND Advent*:—

Its time and manner, XIV. 237–239.

To be expected by us, XI. 537–543, 571.

Its certainty, XIV. 470–473. XXI. 11. Its aspect on different classes of mankind, 11–13.

Improvement to be made of it, XVI. 513–515.

It is a motive to moderation, XVIII. 117.

In what manner Christ will come, XX. 563. The ends of his coming, 564.

How it is to be waited for, XII. 171–173.

Its suddenness, XIII. 13–20.

It will be without sin unto salvation, XIX. 312–316.

Advice, in what manner to be given, XII. 329, 330.

Advocacy of Christ, illustrated, XX. 372–375.—See INTERCESSION.

Affections, religious, counsels for the regulation of, I. 406. Our affections are to be set on heavenly things, XVIII. 228, 229. And why, 229–231.

The exercise of gracious affections, an evidence of the work of God on the soul, V. 482.

Affiance in God, enforced and recommended, V. 282, 503. VI. 169. XX. 371, 372. The strengthening and augmenting of our affiance in Christ, the design of the Scriptures, 545, 546.

AFFLICTIONS

I. *Design and Uses of Afflictions*:—

The most eminent saints not exempt from afflictions, IV. 322.

The benefit of afflictions, 381, 382. XII. 12.

The upright person's consolation under them, IV. 420–422. They are a mercy, 507.

What use we are to make of afflictive providences, VI. 55. They open our ears to instruction, 340; make us feel our need of better things than this world can give, 341; drive us to God in prayer, *ibid.* bring us to a saving knowledge of Christ, *ibid.* 342.

The blessedness of the knowledge gained by affliction, 342, 343. Our duty under overwhelming afflictions, 460.

They are designed for our good, VII. 195, 196; and will be of short duration, 196, 197. They are to be received as from God, 537.

A saint's view of his afflictions, IX. 322–324.

They are a means, by which God sifts his people, X. 235, 236. How God deals with his people in affliction, 533–535.

The Christian's experience in affliction delineated, XVI. 498–501.

Afflictions are the fruits of God's love, and topics of consolation under them, XIX. 459–465.

The ends of affliction. XX. 141–144.

II. Examples of Resignation under Afflictions:—

AARON, on the death of his sons, I. 614, 615.

JOR. under his afflictions, IV. 320–325. XX. 112–118.

DAVID, III. 286–289. The WOMAN OF SHUNEM, on the death of her only son, 484–487.

The Lord JESUS CHRIST, XIII. 557–560.

III. COUNSELS to the Afflicted:—

The benefit of afflictions, IV. 221. The afflicted encouraged to pray, III. 20. V. 447; also to trust in, and to wait upon God, I. 188.

II. 513. IV. 438, 489. V. 451. VIII. 298, 299, 466. IX. 324. XIV. 184. The afflicted soul comforted, V. 427–432. VI. 344. VIII. 286–290. IX. 332–335. The compassion of Christ for the afflicted, VIII. 131, 132. Where they may find rest, when sinking, V. 431, 432, 468. To be thankful for the mitigating circumstances of an affliction, III. 553, 554. Those who have been delivered from afflictions must be grateful, III. 20; and improve past afflictions, IV. 422.

Aged persons, short addresses to, III. 459. VI. 124. VIII. 466. XIII. 479.

Agency of God, universal, II. 514, 515.

Agony of Christ in the garden, XIII. 106–109. Improvement of it, 110.

Agriculture, images of, opened:—Ploughing, IX. 50, 51. Sowing, VI. 403, 404, 406, 407. XI. 401–404. Harvest, X. 180–182. XI. 409, 410.

Agrippa, Paul's defence of himself before, XIV. 574–577. Paul's reply to his exclamation, explained, 581–586.

Agur's confession, explained, VII. 304–310; and wish, 311–314.

Ahab, sin of, in sparing Benhadad, III. 425–429. Ahab and Elijah in Naboth's vineyard, 429–435. His feigned repentance, 435–439. His hatred of faithful ministers, 439–445. Satan's stratagem to deceive Ahab, 445–450. Destruction of his family by Jehu, 514–517.

Ahaz, conduct of, in his distress, IV. 177–181.

Ahaziah, an example of the danger of following evil counsel, IV. 140–146.

Ahithophel, a type of Judas Iscariot, XIV. 10–14.

Ai. defeat of the Israelites at, II. 569–574.

All in all, in what sense God is so, XV. 463–465. And also Jesus Christ, XVI. 17–32.

All-sufficiency of Christ, XIII. 405.

Almost Christian compared with the real Christian, XIV. 581–586.

Alms—deeds, cautions against ostentation in, XI. 172–173. Directions concerning them, 174, 175.

Altar of incense, typical institution of, I. 478–480. Its import as an emblematic rite, 481–483. Why the fire of the altar was never to go out, 598–602. Design of the altar of witness, 611–615. The pre-eminence of the Christian altar, XIX. 525, 526; and the duties arising from it, 526, 527.

Alternative, the sinner's great one, II. 335–341, 456–458.

Amaziah, conflict of, between duty and interest, IV. 155–160. Reproved for despising the counsel of God, 160–165.

Ambassadors for Christ, ministers are, XVI. 525. XIX. 545.

Ambition of James and John, reprov'd, XII. 109–114. What should be the proper object of our ambition, 115. Legitimate ambition illustrated, 116–121. The ambitious guest reprov'd, 518–521. Holy ambition encouraged, XVIII. 100–103.

Amen, import of the word, in the Lord's Prayer, XI. 206. Its use in the ancient Christian Church, 205.

Amnon and Tamar, history of, III. 274–281.

Ananias and Sapphira, sin of, and its punishment, XIV. 312, 313.

Anchor of the Christian described, XIX. 254–256. On what it must be cast, 257, 258. Whence it derives its power and tenacity, 258–260.

Angels,

Christ's superiority to, XIX. 143–148, 161–165. Their ministry evinced in their services for God's people of old, 149–151; and still exercised towards the heirs of salvation, 151–154.

They are interested in the Gospel, XX. 150–154.

The angel's oath, that "there should be time no longer," explained, XXI. 161–164. The angel of the Apocalypse commissioned to preach the Gospel unto all nations, 185, 186. His execution of that commission, 187–192.

The deliverance of the Israelites from the destroying angel, I. 381–384.

Angel obstructing Balaam, II. 136–140.

Jacob wrestling with the angel, X. 127–130.

The employment of angels, XI. 560.

The incarnation of Christ announced to Mary by an angel, XII. 215–220. The angels' song for the incarnation of Christ, 239–244. They rejoice over a repenting sinner, 540, 543. And why, 543, 544.

How they are made wiser by the Gospel, XVII. 320–322.

'*Angel of the Lord*' at the burning bush, was Christ, I. 320. Christ, the angel sent before the Israelites, 449. Danger of neglecting him under this character, 450.

Anger of God, how provoked, IV. 182; and to be averted, 183, 184. With whom God is angry, VI. 29. Caution against provoking it, 30. The anger of God, a reason for turning to him, 116–120.

Animosities, rekindling of, to be avoided, I. 255.

Anointing oil, uses and import of, I. 489–492.

Ant, example of, proposed to the sluggard, VII. 68, 69.

Antediluvian world, wicked state of, I. 66–68, 71. Regret excited by it in Jehovah, 72. His determination to destroy man, 73, 74.

Antichrist:—The destruction of the papal antichrist foretold, IX. 533–538.

Antinomians, different classes of, XII. 115, 116. Caution against Antinomian principles, XVIII. 369, 370; and doctrines, XIX. 519, 520.

Antioch, Barnabas's address to the Disciples at, XIV. 394–398. Their benevolence, 399–402.

Antiquity of the Gospel, I. 45, 192.

Antitype, import of, XIX. 293.

Apollos, qualifications of, for the ministry, XIV. 481, 482. His ministerial exertions, 482, 483.

Apostasy deprecated, II. 51–54. Its sin and danger, 361–366. The evil of it, XIX. 344–346; and danger, 346–348. The apostasy of man from God, delineated, VIII. 360–362. The apostasy of Demas, XIX. 82. The occasion of it, 83. Instruction to be derived from it, 83–85. How far men may go in religion, and yet apostatize from it, 233, 234. Their awful condition, 234, 235. Apostates in a worse state than ever, XX. 333–340. Caution against apostasy, 353. A direction for preventing it, 354. The insincere, why suffered to become apostates, 405, 406.

Apostles, call of, how far applicable to us, XI. 42, 43. In what manner we should obey it, 44, 45. Christ's choice of them, XII. 331. A lesson to us, 332, 333. Their limited commission, XI. 307, 308. The commission of ministers of the Gospel more extended than that of the Apostles, 309, 310. Their self-diffidence, XII. 181–185. Christ's condescension, in washing their feet, XIV. 1–5. Why the Apostles did not always exercise their gift of miracles, XII. 70, 71. Christ forsaken by all the Apostles and Disciples, XI. 563–567. Christ's commission to them, after his resurrection, 617–620. Their dulness in comprehending his prediction of his sufferings, XIII. 38–40. They were to preach the Gospel first at Jerusalem, 178–181. One of them said to be a devil, and why, XIII. 411, 412. Its warning to us, 413, 414. The measure of inspiration given to them, XIV. 214–216; and the authority given to them, 216, 217. The out-pouring of the Holy Spirit upon them, 239–244. In what light it is to be regarded by us, 245–248. Their magnanimity, 320–322. Their decision that the ceremonial law is abrogated, 441, 442. Importance of the apostolic epistles, XV. 5, 6

Apostolical Benediction, explained, XVI. 642–644.

Appeal of God, to self-justifying sinners, X. 586–592. An appeal to men of wisdom and candour, on the nature of the Gospel, and on the duty of every man to exercise his judgment in relation to it, XVI. 229–239. On the corruption of human nature, 239–250. On the new birth. 250–265; and on justification by faith, 266–283.

Apprehension of Jesus Christ, XI. 560–563.

Ark, obedience and faith of Noah in building, I. 75. XIX. 385–388. The ark was a type of Christ, XX. 238–241; also of the Church of Christ, I. 79–84. The prayer of Moses at the removal and resting of the ark, II. 27–29. Eli's anxiety for it, III. 133–135. Its capture, 135. The ark returned to Beth-shemesh, 137–141. Punishment of Uzzah for touching it, 242–246. The circumstance of David's dancing before it, explained, 247–252. His thanksgiving at the carrying of it up to Jerusalem, IV. 9–13. The praises of the Jews, on depositing it in the temple, 57–65.

Arminians, evils of adopting the peculiar schemes of, in interpreting the Scriptures, XVIII. 493, 494, 498, 499. Suggestions for reconciling Arminians and Calvinists, I. *Pref.* xiv–xx.

Armour, the several parts of the Christian's, described:—The girdle of truth, XVII. 449–458. The breastplate of righteousness, 458–466. The Christian's greaves, 467–476. The shield of faith, 476–487. The helmet, the hope of salvation, 487–496. The sword of the Spirit, 496–507.

Artaxerxes, decree of, for restoring the temple worship and service, IV. 250–256.

Articles of the Church of England, excellence of, XII. 436. Their testimony to the doctrine of original sin and the corruption of human nature, XVI. 246.

Asa, address of the Prophet Oded to, ex—explained, IV. 100–103. His zeal, an example to us, 104, 105. His covenant with God,

105–111.

ASCENSION of Christ, typified, V. 139–145. An occasion for joy, 361–364. Its manner, 494, 495; and the ends of it, 495, 496. The circumstances of it, XIII. 182–185. The ends and design of it, XIV. 234–239. XIX. 309, 310. The comfort to be derived from it, XIV. 23–25. A ground of gratitude, XVII. 346. Christ's ascension to glory, XIX. 131–133.

Ashamed of Christ, who are so, XII. 63, 64. What treatment they must expect at his hands, 65, 66. Who may be said to be ashamed of the Gospel, XV. 6–8. Why we ought not to be ashamed, 8–10. Exhortations not to be so ashamed, 11.

Asia Minor, the epistles to the seven Churches in, illustrated:—Ephesus, XXI. 26–38. Smyrna, 39–54. Pergamos, 54–66. Thyatira, 66–82. Sardis, 83–101. Philadelphia, 101–116. Laodicea, 117–134. The voice of God to the Churches, 138–140. Recapitulation of observations on them, 140–142.

Aspersions cast upon religion, no ground for alarm to believers, XIV. 580; who are to be careful that they give no just occasion for them, 581.

Assassination of Eglon, considered, III. 12–16. Of Sisera, 17–20.

Assurance of hope, one of the privileges of adoption, XVII. 165, 166. It is attainable in this world, IV. 406. The best ground—work of it, 407. Its consolation, *ibid.* 408. The Christian's assured prospect of glory, XVI. 502–507. Sublime nature of the Christian's assurance, XVIII. 273. Assurance of acceptance with God, the Christian's privilege, XX. 377, 378. In what way it is to be attained, 379. The suitability of that way, *ibid.* Its certainty, 379, 380.

Atheism of the heart, exposed, V. 51, 52, 55, 56. The folly of it, 53, 54, 56–58. The secure and atheistical condemned, X. 385–390.

Athens, repentance preached at, by Paul, XIV. 467–469. Also the certainty of a day of judgment, 470–474.

ATONEMENT:—The blood of atonement, and its design illustrated to our first parents, I. 41–43. No remission of sin without blood, XIX. 297–300. Duties required on the great day of atonement, 634–637. Universal need of, IV. 312, 313. The atonement of Christ, as our surety and substitute, XI. 590, 591; is the only remedy for sins, I. 594, 595; our only hope, 603. The misery of those who are not interested in it, V. 129. Efficacy of His atonement, VI. 296, 297; was one end of his humiliation and sufferings, VIII. 329. Its necessity, 397–401; its virtue, XI. 518; and sanctifying efficacy, XIV. 132–134. Our constant need of it, XV. 179, 180.

Atonement—money, design of, I. 484, 485. Its use and application, 486, 487.

Attainments, present, a humble sense of, to be cherished, XVIII. 101. A diligent pursuit of higher attainments recommended, 102, 103. In what way we are to judge of our spiritual attainments, 265, 266. Caution against resting in attainments while destitute of knowledge, XX. 82, 83; or in knowledge whilst destitute of religious attainments, 83.

Attention due to the Gospel, I. 329; to God's word, encouraged, VI. 80–83.

Attributes of God: See GOD, II.

Authority, obligation of persons in, to promote religion, III. 559, 560.

B.

Baal's prophets, challenge of Elijah to, III. 406–411.

Babel, confusion of tongues at, illustrated and improved, I. 90–96.

Babes, the Gospel in what sense revealed to them, XII. 412–417.

Backsliders, character of, described, VII. 145. X. 26. Their state, XXI. 93. IV. 150. The evil and danger of backsliding, VII. 145, 146. The duty of backsliders, XXI. 93, 94; its extreme urgency, 94, 95. X. 27. How God heals their backslidings, 141–144. Addresses to backsliding professors, VI. 83, 149, 150. VII. 453. X. 28. XXI. 96. Invitations of God to them, IX. 46–48. In what respects our own backslidings correct us, 16, 17. The evil and bitterness of such a state, 18.

Balaam, inconsistency of character of, II. 131–134. Consequences resulting from it, 134–136. Was obstructed by an angel, and why, 136–140. His *first* attempt to curse Israel, 141–145. His *second* attempt, 145–149. His *third* attempt, 154–156. Foretold Christ under the emblem of a star, 157–160. Success of his evil counsel, VI. 225.

Balak, disappointment of, I, 134.

Banner:—God's banner over his people, V. 441–445.

BAPTISM

I. *The Baptism of CHRIST*:—

Christ fulfilled all righteousness by being baptized, XI. 31–35,

The descent of the Holy Spirit at his baptism, XII. 294–298.

The bloody baptism of Christ, XII. 489, 490. Why he longed for its accomplishment, 490, 491.

II. *ANALOGY between Baptism and Circumcision*, I. 136, 137.

The ark compared with Baptism, I. 79, 80.

Baptism the antitype of Noah's flood, XX. 239. How it saves us, 240, 241,

Difference between the baptism of John and the baptism of the Holy Spirit, XI. 23, 26.

Baptism not the same with regeneration, XIII. 246, 247. XVI. 246, 250, 254–260;
nor does the mere act of baptism save us, XIV. 439, 440.

III. **The SUBJECTS of Baptism:—**

The baptism of infants vindicated, I. 138. Mistakes concerning the time of, exposed, *ibid*.

IV. **NATURE and EFFICACY of Baptism:—**

It is a sign and seal, IX. 152.

Necessary, when it may be bad, XII. 200.

Faith, a qualification for baptism, XIV. 348. Connexion between baptism and the prayer of faith, 543, 544.

A change of heart not necessarily wrought in baptism, XV. 231, 232.

What, in the judgment of charity, we possess, the very instant we profess ourselves to be Christ's, XVII. 149–152. What in reality we do possess when we are really Christ's, 152, 153. Addresses, founded thereon, 153–155.

V. **The OBLIGATIONS of the Baptismal Covenant:—**

How baptized persons ought to live, 1, 138, 139.

What vows were made for us, at our baptism, V. 433; and the obligations thereby entailed upon us, 435, 436.

We are all brought into one body, and must cheerfully perform its duties, XVI. 307, 308,

The danger and mistake of resting in the outward form of baptism, XI. 26.

Caution against laying an undue stress upon it, XVI. 310.

Barabbas spared, and Christ condemned, XI. 588–593. XIII. 132–135.

Barnabas, character of, XIV. 398. His address to the disciples at Antioch, 394–398.

Bartimeus, situation of, XII. 121, 122. Healed of his blindness by Christ, 122, 123. Effect of his cure upon him, 123, 124.

Barzillai's address to David, considered, III. 299–302.

Beauty of Jehovah, wherein it consists, VI. 126–128. imparted his people VI. 128–131. Of Christ, in his divine, human, and mediatorial character, X. 501, 505.

BELIEVERS

I. **The CHARACTER and DUTY of Believers:—**

They are poor in spirit, V. 59; are 'of the day,' XVIII. 346, 347.

They have the witness of the Spirit, XX. 537, 539.

They make the Lord their refuge, V. 59. VI. 132, 133. They have a principle of integrity in their hearts, v. 66; and a corresponding conduct in their lives, 67, 68.

Their dispositions towards God, V. 451, 456.

They wait upon God, V. 465.

Their obedience illustrated by that of Abraham, I. 99.

Their resemblance to God in love, XX. 501–504; find consequent blessedness, 505, 506.

Their DUTY, to bear an open testimony to the doctrine of the Trinity, XX. 530.

Encouraged to persevere, III. 39–42.

Adoring God for his mercies, V. 188–191.

Their ground for gratitude, VIII. 91.

II. **The PRIVILEGES of Believers:—**

Their happy state, XIII. 333–337.

Their character vindicated, V. 59, 60.

They have God for their God, III. 462, 463.

They are the sons of God, and consequent privileges, XX. 417, 421.

The wonderful love of God in bringing them into this relation, 417–420, 422.

Their salvation is assured, V. 69, 70.

Their security in God, V. 211, 212. VI. 137–141. IX. 245–247.

The goodness of God towards them, illustrated, V. 213–217. The blessedness of their waiting upon God, 466, 467. Their employment on earth, a preparation, for heaven, 467.

Their blessedness in seasons of trouble, VI. 134, 135, 186. No evil shall befall them, 139, 140.

The weak believer encouraged, VIII. 138–143.

Their happy state, XVI. 365, 366.

They are the happiest persons upon earth, VII. 516, Are for signs and wonders, 517–520. Their song, 555–559, 563–567. They are clad with the garments of salvation, 567–572.

Folly of calling ourselves believers, while we exercise an unforgiving spirit, XIII. 5. The believer's interest in Christ's fulness. 206–210.

The certainty of his salvation, XIV. 423.

The believer's righteousness, XV. 75–79.

The believer's security in Christ, XV. 121–126.

Happy state of believers in general, 128; particularly of the more advanced believer, 129, 130.

He is risen with Christ in newness of life, 146–149, Victory over sin promised to him, 150–153. Their spiritual conflicts, 171–180.

The Holy Spirit's work in them, 252–264. God dwells in them, 265, 266; this a motive to holiness, 266. Their privileges, 287–289.

How they are filled with the Holy Ghost, XVII. 396, 397; and their delightful employment, 397, 398. They are called to the privilege of suffering for Christ's sake, XVIII. 36–40. How Christ is their gain, 92–96. Moderation and watchfulness enforced on them, 346–349.

Security of those who believe in Christ, XX. 188–190; who is precious to them, 191, 192. Their state contrasted with that of unbelievers, 193–197. The glorious character of the believer's hope, 423, 424; and its effects on him, 424, 425.

Address to professed believers, VII. 167.

Belshazzar, warned of his besetting sins, IX. 491–495. His impenitence reprov'd, 495–501. His impiety and ours compared, 501–506. Weighed in the balances and found wanting, 507–511. His death, 511–516.]

Benediction, the apostolic, explained, XVI. 642. Its importance, 643; and excellence, *ibid.* 644.

Benevolence, duty of generally, II. 390. Development of it, XVII. 243, 244. Motives to benevolence, 245. Our special obligation to exercise it towards God's ancient people, II. 391–396. Illustrated in the character of Job, IV. 445. Its excellence, 446.

Importance of cultivating it in ourselves, 447; and encouraging it in others, *ibid.* 448, 449. The proper exercises of Christian benevolence, XI. 544, 545. The acceptableness of them to the Lord Jesus, 545, 546. The importance of them to ourselves, 546, 547. Benevolence of the Church at Antioch, XIV. 399–402. True benevolence shews itself in prayer for others, XVIII. 153. The benevolence of Paul, considered, 402–407. Christian benevolence encouraged, XIX. 117–123.

Benhadad, Ahab's sin in sparing, III. 425–429.

Benjamites, the wickedness of, III. 83–88.

Bereans, excelled the Thessalonians in candour, equity, and a regard for truth, XIV. 465. The benefit which accrued to them, 466.

Besetting Sins, defined and described, V. 90–92. Inquiry, how far we have kept ourselves from them, 92–94. Watchfulness against them, VII. 313. XII. 81, 82. XIII. 117. The putting of them away, an evidence of our sincerity, XII. 287. The necessity of mortifying them, 289.

Beth-el, Jacob's vision at, I. 222–225. God's promise to him there, 225–228. Pillar erected there by him, 229–239. The vow there made by him, 239–245.

Bethesda (Pool of), miraculous cure of a lame man at, XIII. 320–324.

Bethlehem, David's desire for the water of the well of, III. 313–316. Prediction that the Messiah was to be born there, X. 296–302.

Beth-shemesh, return of the ark of God to, III. 137–141.

Bezaleel and Aholiab, reflections on the wisdom given to, I. 492–494; and on its appropriate use, 495.

BIBLE, the standard of religion proposed to, us in, III. 534–536. Remarks on the arbitrary renderings of some passages by the advocates of human systems, XVIII. 169. See further, **SCRIPTURES, WORD OF GOD.**

Bible Society, an unspeakable blessing, IX. 140.

Bigotry, intolerant, the final issue of, VII. 137.

Bildad, warns Job of the danger of hypocrisy, IV. 347–352.

Biography, sacred, value of, V. 217. VI. 411.

Birth of Job, cursed by him, IV. 329–333.

Birthright. Esau's contempt of, and of its privileges, I. 211–213. Was typical of the Christian's portion, 213. How despised by many now, 213, 214. Addresses to them, 214, 215, 221; and to those who value and desire it, 215, 221.

Blasphemy against the Holy Ghost, what it is, XI. 374. Why it is excepted from the general offers of pardon, 375. The blasphemous Israelite, sentenced to be stoned, I. 665–668.

Blessedness

of the literal and spiritual Israel, II. 154–156.

Of the righteous, V. 27, 28. VI. 108, 109, 131–135, 171–173, 480–484. VIII. 563–567.

True blessedness consists in the non-imputation of sin, V. 222; the positive imputation of righteousness, 222; and the renovation of soul consequent on reconciliation with God, 223. How it is to be attained, 224. What improvement we are to make of it, 225.

Blessedness of those who love God's law, VI. 375–379; of those who trust in God, 498–501; who know him, VII. 546.

Of fearing God, VII. 378–382.

Of the humble, XI. 47–51; of the meek, 51–56; of those who hunger and thirst after righteousness, 56–59; of the merciful, 60–64; of the pure in heart, 64–70; of the peace-makers, 70–74; of those who are persecuted for righteousness' sake, 75–79; of receiving the Gospel, XVII. 161, 162.

Blessing

of Isaac, surreptitiously obtained by Jacob, I. 215–221.

The blessings conferred by the Gospel, III. 467; their freeness, 479.

How we are to conduct ourselves so that we may reasonably expect God's blessing, V. 104, 105. Enumeration of the blessings with which God has loaded us, and the duty of gratitude for them enforced, 497–501.

The blessing of God the greatest riches, VII. 101–104. The blessings of the faithful man. 287, 288. Imparted by the Gospel, 522–525.

Nature of the spiritual blessing conferred by God on all believers, XVII. 266–268; which are communicated in a way of sovereignty, 268, 269; of holiness, 269, 270; and of wisdom and prudence, 270. Prayer the means of obtaining the richest blessings, 325–328.

Blindness of the Jews in spiritual things, II. 423, 421. Applied to ourselves, 424–426. The period allotted for their present blindness, XV. 443. The certainty of its termination, 444. Dereliction of God to judicial blindness, the consequence of suffering unbelief to prevail, XVIII. 388.

Blind men, two miraculously healed, XI. 300–303. A blind man restored to sight, XII. 59–62. Blind Bartimeus restored to sight, 121–124. The blind man healed at the pool of Siloam, XIII. 481–485. Remarks on the disposition exercised by him, 486–489; and the benefit he derived from it, 489, 490. The parable of the blind leading the blind, explained, XII. 348.

Blood, the prohibition of eating, explained, I. 639–642. The manner in which it was given to the Jews, II. 342–344. The drinking of the blood of Christ explained, XIII. 394, 395. Its importance, 395, 396. No remission of sins without blood, XIX. 297–300. The efficacy of Abel's blood contrasted with that of Christ, 480–482. The interest which the believer has in it, 482.

BLOOD OF CHRIST, wonderful efficacy of, I. 529, 638. To be highly valued, II. 346. How it must be applied, in order to purge away our guilt, I. 628–630. See ATONEMENT.

Bloody flux (flow), miraculous healing of, XII. 40–42.

Boast of the Christian described, X. 382–384.

Boasting excluded by the doctrine of predestination, XV. 319. Sources of it, XVI. 604, 605. Its folly and danger, 606. The most effectual antidotes to it, 607.

Boaz and his reapers, piety of, III. 100–102. His liberality to Ruth, 102–108.

Bochim, repentance of the Israelites at, III. 6–12.

Boldness, to make known our wants, one of the blessings of adoption, XVII. 165.

Bondage, a consequence of resisting the Spirit of God, I. 63. The nature of spiritual bondage, XIII. 452. How we may be delivered from it, 453. Glorious nature of this deliverance, 453, 454. Deliverance from spiritual bondage acknowledged, VI. 397–400. Address to those who have experienced some measure of deliverance, 401. Encouragement to those who are groaning under spiritual bondage, I. 329, 330. Address to those who are the bond-slaves of sin and Satan, VI. 401, 402. IX. 221. The spirit of bondage and the Spirit of adoption, XV. 276–282.

Bond-servant, release of, II. 369–373. Devoting himself to his master's time, 375, 388.

Book with seven seals opened by Jesus Christ, XXI. 148, 149.

Branch, Christ foretold under the appellation of the, X. 473–477.

Brazen serpent, appointment of, II. 127. The mystery contained in it, 128–131. Destruction of it by Hezekiah, III. 537–544. It was instituted as a type of Christ, XIII. 251, 252. The ends of its appointment, 252.

Bread of Life:—Christ's comparison between the manna and himself as the Bread of life, XIII. 383. By what means the living bread may be obtained, 384. The petition for daily bread explained, XI. 190, 191; and the instruction to be derived from it, 191–194.

Breastplate, use of, in ancient armour, XVII. 459. Necessity of the breastplate of righteousness, to the Christian warrior, to discover the wiles of his enemy, 459, 460; and to repel his assaults, 461. Its sufficiency, in turning depravity into sanctity, 462, 463; cowardice into courage, 463, 464; and weakness into strength, 464, 465. Address to those who are destitute of this breastplate, 465; and to those who have it, 466.

Brethren, love to. See LOVE, § IV. (*Brotherly or Christian Love*)

Bride:—illustration of the beauty and happiness of the Church, as the bride of Christ, V. 351–356.

Bridegroom of the Church, Christ, XXI. 222.

Britain, superior advantages of, political and religious, III. 157, 158. The sinfulness and incorrigibility of the British nation, VII. 462–464. The British constitution, a ground of thankfulness to us, XV. 509.

Broken heart, what it is, V. 249, 250. How God testifies his approbation of it, 251. Encouragement to the broken in heart, 252. VI. 475.

Budding of Aaron's rod, II. 97–102.

Builders, the wise and foolish contrasted, XI. 280–282. Parable of the foolish builder, XII. 531–533.

Buonaparte, reflections on the conduct of, III. 50, 51. His character compared with that of Sennacherib, VII. 534–536. His conduct and fate resembling Zedekiah's, IX. 387, *note*.

Burial of Jesus, circumstances of, XIV. 199, 200. Practical benefit resulting from it, 201–204.

Burial-place, Abraham's purchase of one, improved, I. 193–198.

Burnt-offering, nature of, I. 566. In what manner presented, 567. Benefits resulting from it, 568. Instructions for us from it, 569, 570.

The burnt-sacrifices typical of Christ, XIX. 529–533.
Burthens of various kinds, the lot of all, XVII. 243, 244. The duty of mutually bearing our burthens, 244. Motives to it, 245.
Bush (burning), what was intended by, I. 319. Explanation of the miracle, 320. Considerations on it, 321, 322.
Busy (the), address to, VI. 126.
Butler of Pharaoh, ingratitude of, I. 269–272.

C.

Cadogan (Hon. and Rev. W. B.), funeral sermon on, XIX. 499–517.
Caiaphas, the prophetic counsel of, as intended by himself, XIII. 539–541; and as dictated by God, 541–543. Indignities offered to Christ in his palace, XI. 572–575. Jesus smitten there, XIV. 152–157.
Cain, sacrifice of, why inferior to that of Abel, and less acceptable to God, XIX. 372, 373. Circumstances of Cain's murder of Abel, I. 46–48. His conviction before God. 48–50.
Calamity.—See *Affliction*.
Caleb, boldness of, in rebuking the murmuring of the Israelites, II. 54, 56. His example in following the Lord fully, explained and improved, 66–69.
Calf (golden), sin of the Israelites in worshipping, I. 498, 499. Indignation of Moses against it, 500–502.
Call of Abram, explained and improved, I. 96–100. The call of the Gentiles foretold, 307, 308; shadowed in the marriage of Ruth by Boaz, III. 107; prayed for, V. 489–493. Of Peter, Andrew, James, and John, XI. 41–43. In what manner we should obey it, 43–45. The call of Matthew, XII. 321–326. Address to those who have never yet obeyed the Gospel call, XVIII. 393, 394; and to those who have obeyed it, 394, 395.
Call (special or effectual), how it may be known to be really from God, VII. 512, 513. The nature of effectual calling, XIX. 7. The grounds of it, 8. The duty of those who are called, XVIII. 291, 292.
'Called the children of God;' import of this phrase, XI. 73, 74.
Calling of the Gentiles.—See *Gentiles*.
Callings, worldly, due attention to, a remedy for impatience, IV. 366. Believers are to walk worthy of their high calling, VII. 431. Origin of the Christian's calling, VIII. 161, 162. Its progress, 162–164. The duty of abiding in our calling, XVI. 177–182. We are forbidden under any circumstances to change our calling, 172, 173. Calling *and* election, import of, XX. 301. How it is to be made sure, 302. An encouragement to make it sure, 303, 304.
Calumniated persons, address to, IV. 397.
Calvin, evils of following the peculiar scheme of, in interpreting the Scriptures, XVIII. 493, 494, 498, 499. Suggestions for reconciling Calvinists and Arminians, I. *Pref.* xiv–xx.
Cambridge, the author's address to the congregation of Trinity Church, at, after fifty years' ministry among them, XX. 305–315.
Canaan, land of, a type of the believer's spiritual and eternal rest, X. 249. XIX. 191–193. Abram's journey into Canaan, improved, I. 100–105. His purchase of a burial-place in, 193–198. Canaan viewed by Moses from Pisgah, 217–222.
The Israelites' first proceedings in Canaan, 556–560. Joshua's victory over the five confederate kings of Canaan, 592–596, 596–601. Defeat of Sisera and the Canaanites, III. 16–20. Possession of the heavenly Canaan, a fruit of the right observance of the Sabbath, VIII. 512.
Canaanitess, character of, XI. 433, 434. Her daughter healed, 435, 436.
Candidates for the ministry, address to, XIV. 483.
Candle (lighted), parable of, XII. 373–375.
Candlestick (golden), typical design of, I. 657–659.
Candour, in forming our judgments, enforced, XII. 61, 62, 329. XVII. 42. A necessary disposition for receiving the Gospel, XIII. 487–489; and for forming our judgment of it, XVI. 235–237. Benefit resulting from it, XIII. 489, 490. An appeal to men of candour, on the duty of inquiry into the Gospel, XVI. 233–238. On the corruption of human nature, 239–250. On the new birth, 250–265; and on justification by faith, 266–283.
Care, necessity of, in forming our judgment of the Gospel, XVI. 234, 235. The duty of casting our care upon God, XX. 275–277.
Carefulness, defined, XVIII. 119, 120. Caution against anxious carefulness, XI. 231, 232. Arguments enforcing it:—It is unnecessary, 233; unprofitable, 233, 234; and atheistical, 234. Its evil and danger, XVI. 188, 189. How we may most effectually divest ourselves of it, 189. Prayer an antidote against excessive carefulness, XVIII. 120–122.
Careless persons, addresses to, VIII. 128. IX. 34, 61. X. 48. XIV. 469. The folly of a careless state, XIII. 76, 77. Exhortations to careless sinners, XVII. 389–392.
Carnal life, everlasting misery the end of, XV. 267.
Carnal man compared with the spiritual man, XV. 195–198. His vileness and impotency, 202–204.
Carnal mind and spiritual mind, contrasted, XV. 199–202.

Carnal security, danger of, II. 426–430. Carnal ease and security reprov'd, X. 223–228. Caution against it, XV. 425–427.

Cedar, the parable of a twig of, planted in the height of Israel, explained, IX. 386–390.

Censoriousness, what is not, XI. 237. What it really is, which is prohibited, 238, 239; and why it is forbidden, 240. Evils of it:—it is base in itself, and injurious to our neighbour, 243; insulting to God, *ibid*. Advice to those who are addicted to it, 244, 245. Caution against it, XIV. 541.

Censures (uncharitable) of ungodly men, not to be regarded, IV. 319.

Centurion (Roman), character of, XII. 354, 355. Kindness vouchsafed to him by Jesus Christ, in healing; his servant, 356.

Ceremonies, external, inefficacy of, to our salvation, XVII. 207.

Ceremonial law.—See *LAW*, § I. *infra*.

Challenge of Elisha to the prophets of Baal, III. 406–411.

Change, glorious, wrought by the Holy Spirit in all who seek him, I. 5; and in conversion, IV. 417. The nature of the change which takes place at death, IV. 386–389. The change to be wrought by the Gospel, VII. 544–547. VIII. 477–480.

Chapman (Jane), funeral sermon on, XXI. 199–203.

Character, decision of, recommended, III. 402–406. How to estimate our own character aright, 385. XV. 40 The characters of men determined by their actions, XI. 498. Necessity for Christ's developing the characters of men, XIII. 493–499.

Charity,

duty of, enjoined, II. 367–369.

The nature of this duty, VII. 26.

Our encouragement in the performance of it, 27–29. The charity of the first Christians, XIV. 261–263.

The superiority of charity over all other gifts, for our own personal benefit, XVI. 317, 318; for the benefit of the world at large, 318; and for contributing to the honour of God, 319, 320. The paramount importance of charity explained and vindicated, 322–327. Necessity of understanding—its nature, and of cultivating it in our own souls, 327, 328. True Christian charity is far from envy, 330; pride, 331; selfishness, 331; wrath, 332; malice, *ibid*. The habits it keeps in exercise, 333–335. Faith and hope compared with charity, 341–343. The superior excellence of charity, 343, 344.

It is the true scope of the Gospel, XVIII. 410–418.

The grace of charity not to be undervalued or overvalued, XIX. 493, 494.

Chastisements, divine, end of, VII. 529. What effect produced by them, 530, 531.—See *AFFLICTIONS*, *Trials*.

Cheltenham, discourse intended for the opening of a new church at, III. 338–350.

Children, the mocking of Elisha by, and their punishment, III. 468–470. Mutual responsibility of parents and children, 472 The eternal welfare of children to be sought, IV. 313. Their happiness provided for by the Gospel, XI. 141. Their security, 475–478. Children vindicated for their acclamations of Christ, 488–491. Little children blessed by Christ, XII. 87–93. The duties of children, XVIII. 262.

CHILDREN OF GOD, characters of, V. 66–68. XV. 271–273. Their condition, 296–299. Their growth and privileges, XX. 393–397. Privileges, XV. 273, 274, 286–289. Their blessedness, V. 69, 70, 72, 73. Their impassioned desire, VI. 300. Their assured encouragement, 301. Their indispensable duties, 299, 300. Their comparative folly, XII. 554, 555.—See *Sons of God*

Choice.—See *ELECTION*.

CHRIST

Import of the name Christ, XII. 233. Jesus demonstrated to be the Christ, XIV. 248–252. See *JESUS CHRIST*, *MESSIAH*.

CHRISTIAN

I. *The Christian Character*.—

The character and state of the Christian briefly described, XV. 186, 187, 310, 311.

His distinctive character, XX. 391. XVIII. 197, 246, 247. How we may know whether we have it in us, 492, 493.

Is truly exalted, XVI. 141.

Rise and progress of his calling, VIII. 161–164.

He is called out of darkness into light, XVII. 379, 380.

His state before God, XX. 442, 443. Test for ascertaining it, 443. Nature of his knowledge of Christ, 552–555.

He is taught by Christ, XVII. 353, 354.

He is a new creature, XVI. 519–521.

Is born of God, XIII. 196–199. Encouraging consequences of this birth, 199, 200. The practical uses of it, 200–202.

The nature of his adoption, XVII. 163, 164.

He worships God in Spirit, XVIII. 85. Rejoices in Christ Jesus, 85, 86. Has no confidence in the flesh, 86, 87.

Has tasted that the Lord is gracious, XX. 180, 181. Has an unction from the Holy One, 411–413; benefit consequent thereon, 413, 414. He overcomes the world, 520, 521.

He is by profession a soldier, XXI. 135, 136.
 His frame of mind described, with directions for attaining it, V. 514–517.
 He hears the word of God and keeps it, XII. 454.
 He walks with God, XVII. 354, 355, 380–382.
 He obeys the truth to unfeigned love of the brethren, XX. 175–177.
 His duty under difficulties, I. 398–402.
 His love of holiness, V. 347. XI. 57, 58.
 His respect for all the works of God, VI. 259, 260. He loves all the commands of God, 353–355; and hates every false way, 355, 356.
 His life is a life of faith, XVIII. 543–545.
 He walks by faith, XVI. 508–612.
 He abides in Christ, XX. 383, 384;
 whose example he imitates, 385, 386. XVIII. 278; and is a pattern to believers, 278, 279.
 He manifests a fixed purpose in relation to salvation, XI. 342; and a persevering endeavour, 343.
 He keeps all Christ's commandments, XIV. 39.
 The chief desires of a Christian, VI. 364–367.
 He seeks a better portion than this world, XIX. 397, 398.
 His delight in God. VI. 461–464.
 His path compared to light, VII. 49–51.
 He is an exalted and a happy character, X. 383; and an independent character, 384.
 Why the Christian is hated by the world, XIV. 79, 80. His supports under the world's hatred, 80, 81. He is not of the world, as Christ was not, 127–131. The state of the first Christians, 261–265. In what way the Christian serves his God, 549. In what light this service of his is often regarded, 549, 550; and in what manner it is to be maintained, 550–552. The *real* Christian compared with the almost Christian, 581–586.

The *almost* Christian exposed, VII. 315.
 The *nominal* Christian delineated, VI. 351–353.
 What evidence the Christian has, that he is Christ's, XV. 247–249. How all things work together for his good, 310, 311.
 Christians are all members of one body, 481–484; their consequent duties, 484–487.
 They are one in heart, XVI. 306–310; are established in Christ, 425, 426; are anointed with a heavenly unction, 426; are sealed with the Holy Spirit of promise, *ibid.*; and have an earnest of the Spirit, *ibid.*
 They are the epistles of Christ, XI. 439–444.
 In what respects Christians are crucified with Christ, XVII. 55–58.
 The nature of the Christian's life in Christ, 58, 59. His completeness in Christ, XVIII. 206, 207; and conformity to him, 207, 208.
 His exalted state, 233; and glorious expectations, 234, 225.

II. **The Christian's Privileges and Duties.**

His joys briefly delineated, V. 72;
 also his duties and privileges. XVIII. 198, 199.
 His privileges compared with those of the Jews, XV. 335–338. His privileges generally stated, 554, 555;
 their exalted nature, VII. 169;
 which flow from his adoption, XVII. 161–166.
 The preeminent advantages of the Christian, XI. 341, 342;
 and his superiority over all other people upon earth, XIX. 262, 263.
 No condemnation to him, XV. 187.
 The Christian encouraged to stand forth in the cause of Christ, III. 202, 203.
 Christians are branches of the true Vine, XIV. 51, 52; separated from which they can do nothing, 52–56.
 The wisdom of their choice, V. 84.
 They are fellow-citizens with the saints, XVII. 312, 313; and of the household of faith, 313; and temples of God, 313–315.
 Their character enviable, VI. 18;
 even when viewed under the greatest disadvantages, V. 310, 311.
 The Christian's experience and hopes, VI. 11–15. Choice, and the reasons of it, 15–18. Christians and Jews compared, 57–61.
 The Christian's desire illustrated, VI. 218–220.
 His boast, X. 382, 383.
 God is his God, XIX. 398, 399.
 Christian fellowship, approved of God, X. 618–622.
 Importance of union among them, XIV. 136–140.

Christians are God's temple, XVI. 117. Their interest in God, 134, 135; and God's interest in them, 135–137. Why Christians are expected to do more than others, XI. 165–168. What do they more than others? 168–171. Forgiveness of sins their privilege, as well as a criterion of their character, XI. 198. Nature of the glory which Christ imparts to them, XIV. 141–143. The Christian is led by the Spirit, XVII. 227–229; and freed from the law, 229, 230. His liberty and its consequent privileges, 192–195. His deliverance from sin, XX. 435–438; and security for the continuance of it, 439, 440. The honour of the Christian, I. 60. He is Christ's property, XVI. 139–141. His reliance upon Christ, VII. 450–454. His readiness to suffer for Christ, XIV. 533–536. The extent of a Christian's duty, XVIII. 123–129. His duties generally stated, XX. 567–570; particularly, his duty to God as his Governor and Benefactor, XVIII. 291; also his duties to God and man, XV. 487–491. His situation in the world. XI. 316, 317. The conduct that situation requires of him, 318–320. XX. 81, 82. His trials the means of magnifying Christ, XVI. 492–498. His experience in affliction, 498–501. The happiness of the Christian, I. 60. V. 84. XII. 455, 456. XIV. 333. XX. 144–147; especially in the prospect of eternity, II. 120, 121. His assured prospect of glory, XVI. 502–507. His heavenly portion, XIX. 534–536. His portion typified by the birthright, I. 211–215. His conflicts typified by the history of the Jews, 432–436. God vouchsafes to him his richest communications, V. 347. The Christian's God, contrasted with the god of the world, X. 294–296. The relation of Christians to Christ and to each other, XI. 521, 522. A holy conversation enjoined to them, XVIII. 32–36. The extent and sources of the Christian's power, XVIII. 141–145. He derives all needful supplies through Christ, 145–148. How Christians are to walk worthy of God, 291, 292. The danger of resting in Christian principles without aspiring after Christian attainments, 369, 370. The Christian's dying reflections, XIX. 69–71. Our duty as followers of Christ, 338; and as members of his mystical body, 339, 340. Our encouragement in this relation, 340, 341. The conformity which Christians ought to bear to the law, and to Him who fulfilled it, 531–533. What sacrifices they ought to offer, 537–542. What they must do, if they would approve themselves to Christ, XXI. 31. The Christian life a state of conflict, 35, 36, 135, 136. The several parts of the Christian's armour described, viz. His girdle, XVII. 449–458; his breastplate, 458–466; greaves, 467–476; shield, 476–487; helmet, 487–496; sword, 496–507. The promises made to the victorious Christian, XXI. 37, 79–82, 107, 108. His reward, XVI. 137, 138. XXI. 99, 100, 112–114, 137; and its excellency, 114–116.

III. **Addresses to various Classes of Professing Christians:—**

Address to the *almost* Christian, VII. 317.
 To *earnest* and zealous Christians, V. 459.
 To *inconsiderate* Christians, XII. 532.
 To *inconsistent* Christians, XV. 41–47.
 To *lukewarm* Christians, V. 459. XVIII. 96, 135. XXI. 118.
 To *mistaken* Christians, XII. 533.
 To *nominal* Christians, XV. 187. (And see also *Profession*.)
 To *steadfast* Christians, XII. 534.
 To *timid* Christians, 533. XIII. 394. XVI. 214. XVII. 428, XIX. 416. XX. 6.

CHRISTIANITY

The divine origin of Christianity, XIV. 177, 178; its universal establishment foretold, X. 288–294; its first establishment, 303; its truth, XII. 387. XIV. 219; and evidence from prophecy, XX. 323, 324. The use to be made of that evidence, 325, 326. The evidence from prophecy, particularly evinced by the fulfilment of the prediction concerning the Elijah who was to precede our Lord, X. 626–631. Our vast obligations to Christianity, XI. 141. Practical Christianity illustrated, XV. 528–530. Its excellence, 530, 531; and blessedness, XX. 381, 382. Directions for the exercise of practical Christianity, XV. 532–534. How studious we should be to

adorn its doctrines, XI. 142. The superiority of the Christian dispensation over that of Moses, XIX. 267–271. Its transcendent excellency, 475–478; its consistency, XI. 210, 211; and equity, 211, 212. Its doctrines and precepts illustrated, XIV. 64, 65. They are all designed to promote our happiness, 65, 66. Its blessed effects upon the soul, XVII. 5, 6. The spirit of vital Christianity described, XIX. 1–6. The indispensable necessity of paying to it the attention which it requires, 478–480. The necessity, suitableness, and sufficiency of the inward witness to Christianity, XX. 537–539.

CHURCH

- I. *The JEWISH Church*:—The interest taken by God in its behalf, III. 546. Its future prosperity foretold, VIII. 548–554. Address of the Jewish Church to its enemies, X. 332–335. What lessons it teaches the Church of God in all ages, 335, 336. The restoration of the Jewish Church predicted, X. 451–456. Respecting the conversion, &c. of the Jewish Church, see further, JEWS, § I.
- II. *The Church of CHRIST or of GOD*:—The Church typified by the ark, I. 79, 80; is preserved, together with every member of it, by Christ, 321; who alone is its supreme Head, XVII. 283–286. Zion, a type of the Church, VI. 426–428; also, the golden candlestick, I. 657–659. The duty of the Church, as married to Christ, V. 348–351. Her beauty, 351, 352. The felicity prepared for her, 353, 354. Her security in God, 365–371. VII. 578–583. VIII. 70–72. IX. 243–248. Christ's government of the Church, V. 532–537. The Church of God, of whom composed, VI. 445, 446; and their felicity, 446, 447. The destructive influence of sinners in the Church of God, VII. 397–399.

The Church's love to Christ, and ardent desire after him, VII. 420–426. Her fellowship with Christ, 426–432. Her desire of Christ's love, 454–458. God, her protector, 486–490. His care for the Church, VIII. 1–3. Glorious prospects of the Gospel Church, 78–83. Her complaint to God, 260–264. Her promised increase, 267–273. Address to those who are desponding in relation to the Church, 299. Her constitution, 543, 544. Its excellence, 545–547; our consequent duty, 547, 548. The prosperity of the Church foretold, 555–563. The Church a royal diadem, 577–582. The duty of interceding for the Church, 587–592. The gradual increase of, prophetically represented in the parable of the twig of a cedar planted in the height of Israel, IX. 388–390. God betrothing her to himself, X. 14–17. Christ the peace of his Church under all temporal calamities and spiritual troubles, 306–309. He is well qualified to support it, 470, 471. Compared to a grain of mustard-seed, XII. 33–35. Union, a duty of the members of the Church, 140. An inquiry into the state of the Church, XIV. 443–447. Extent of Christ's Church, XV. 549–551. The duty of all its members, 551–653. The perfecting of the Church, the end of all that Christ has done for it, XVII. 405–409. The voice of God to his Church and people, XXI. 139, 140. The Church's union with Christ, 221–224. The foundation of the Christian Church by Peter, XI. 449–450. Address to the opposers of the Church of God, X. 250.

- III. *Church of ENGLAND*:—Excellency of her Liturgy, Articles, and Homilies, XII. 436, 437. Moderation of the Church of England, XVII. 40. (For references to Homilies illustrating such portions of Scripture as are cited in her Liturgy, &c. or which explain or vindicate particular parts thereof, see *the following Index in this volume*.)

- IV. *Church of ROME*, errors of.—See *Romanists*.

Church—music, the proper use of, IV. 57–65.

Circumcision of Abraham, I. 133. Why it was imposed on him and all his posterity, 134, 135. XII. 246, 247. How those ends are attained under the Christian dispensation, I. 135–137. Circumcision of the Israelites after their entrance into Canaan, II. 556–560. Why Christ submitted to circumcision, XII. 247, 248. Lessons it teaches us, 249, 250. Paul's reproof of the circumcision of Christian believers, XVII. 197. Its evils and their consequences, 198–200.

Circumspection, nature and duty of, I. 444–446. Its importance, 446–448. X. 222; and necessity, XI. 131. XVI. 222. The duty of maintaining a circumspect walk, XVII. 392, 393.

Cities of Refuge, appointment of, considered as a civil ordinance, II. 191–195; and as a typical institution, 195–199. XIX. 250–252.

Civil government, origin of, XX. 199. Our duty to it, *ibid.* 200. Grounds and reasons of it:—It is of God's appointment, 200; is conducive to the public welfare, 201; and tends to recommend religion, *ibid.* 202. It should be performed with integrity of mind, 202–204; and with a harmonious attention to all other duties, 204, 205.—See *Subjects*.

Cleaving to the Lord, duty of, XIV. 394–398.

Cloud and pillar, the circumstances of, improved, I. 394–397.

College—life, advantages of, for the acquisition of true wisdom, VIII. 63, 64. The importance of college establishments, XVIII. 185.

Colossæ, effects produced in the Christian converts at, XVIII. 150. Paul's prayer for their growth in grace, 153–156. What he desired in their behalf, 179–181; and why with such intensity he desired it, 182, 183.

Combat of David and Goliath, III. 204–208.

Comfort, earthly, what measure of, may be prayed for, I. 241. Comfort is the gift of God, XVIII. 397; and only to be found in God, VI. 151–153. Comfort under persecution, 329–333. Comfort in Christ, VIII. 46. God desires the comfort of his people, 118–120. Comfort to the desponding, 133–138, 147–150, 264–266, 273–278, 283, 284; and to the afflicted, IX. 332–335. Our obligation to God for the comforts we enjoy, XII. 282.—See further. *Consolation*.

COMFORTER:—The Holy Spirit promised under this title, XIV. 89, 90. His office, 94.

Coming of Christ desired, XXI. 283–286.—See ADVENT, § I.

'*Coming unto Christ*,' the phrase explained, XIII. 350. Why men will *not* come unto him, 351, 352. Men's inability to come to Christ,

explained and proved, 389–394.

Commander:—In what sense Christ is a Commander to the people, VIII. 460, 461.

Commandments.—See LAW, § II. (*Moral law*.)

Commands of God, reasonableness and excellency of, II. 322–326. They are not grievous, and why, XX. 515–518; are not to be trifled with, III. 383; are of universal obligation, XI. 94, 95. Unreserved regard for all God's commands, the characteristic of the true Christian, 96, 97. The great command illustrated, XII. 144–149; and the second, which is like unto it, 150–153. The keeping of Christ's commands a test of our love to him, XIV. 39, 40.

Commission given by Christ to the Apostles, XI. 307, 308, 617, 618. The promise with which he accompanied it, 617. Its bearing on the commission of ministers, 618, 619. The commission given to Paul explained, XIV. 569–573.

Communion (Holy).—See LORD'S SUPPER.

Communion with Christ, the privilege of his believing people, XIII. 163–166; and of the victorious Christian, XXI. 63. How to be obtained and distinguished, XIII. 166, 167; and improved, 168. The Christian's delight in communion with God, VI. 462, 463. The blessedness of those who live in communion with Christ, V. 286, 287. Address to those who find their happiness in communion with God, VI. 23.

Comparison of present and former times, VII. 356–359.

Compassion for the poor illustrated, IV. 453, 454. The duty of exercising it, 452–457. XIX. 489–494. The extent of Christ's compassion, VI. 502–506; especially for the afflicted, VIII. 131, 132. God's compassion towards men, X. 124–127, 410. Christ's compassion to the weak, XI. 361–364. His tender compassion contrasted with the obstinacy of man, 523–526. His compassion to lost sinners, XIII. 72–77. The immutability of Christ in the tenderness of his compassion, XIX. 509–511.

Complaint of Christ upon the cross, occasion of, V. 127, 128. The complaint itself, 128, 129. The lessons we may learn from it, 129.

Compliances, sinful, III. 375–378.

Conceit, the danger of, VII. 244–247. Conceit, too often attendant upon knowledge, XVI. 192.

Condemnation, deliverance from, a benefit of repentance, IV. 477. Justice of the condemnation of sinners at the last day, V. 39. The condemnation of Christ by the Jewish council, XI. 567–571.

CONDESCENSION of God to the upright, IV. 197–201. To his people, I. 292–294. VI. 497. VII. 170; especially in hearing prayer, II. 62. III. 26, 27; in becoming incarnate, IV. 70–74. The condescension and grace of God, illustrated, X. 213–218. The condescension of Christ, XXI. 131, 132; particularly in washing his Apostles' feet, XIV. 1–5.

CONFESSION

I. *Confession of God or of Christ*:—Confession of God, in what manner to be made, I. 52–54. The duty of confessing Christ at all hazards, III. 499; and before men, XI. 328, 329. XII. 546. Such confession vindicated, XI. 329–331; and confirmed, 331, 332. Peter's confession of Christ rewarded, 446–452. Address to those who are suffering for confessing Christ, XIII. 572. Christ's good confession before Pilate, XIV. 157–160. The confession of the Ethiopian Eunuch, 347–351. Confession of Christ as our Saviour, indispensably necessary to salvation XV. 387.

II. *Confession of sin*:—The absolute necessity of confession of sin, VII. 283, 284. It is our duty, V. 159, 160; exemplified in Daniel's confession, IX. 577–581. The Churchman's confession, XVI. 406–421.

Confidence to be reposed implicitly in God, II. 559, 560. The false confidence of Micah, exposed, III. 77–83. The different grounds, and correspondent issues, of man's confidence, V. 119. David's confidence in God, 134–139. Confidence in God, recommended, 294–298. VIII. 31–36. To be blended with fear, 454. The confidence which God requires of us must be entire, VII. 21; exclusive, *ibid.*; and uniform, 22. Encouragement to place this confidence in God, 23, 24. The confidence of those who fear God, 148, 149; which will never be disappointed, 581. Delusive confidence reprov'd, IX. 373–376. The folly of creature—confidence, X. 39–41. The vain confidence of the ungodly, and its danger, 93–96. God alone deserving of our confidence, and why, 131–134. Paul's confidence, XV. 324–326. The grounds of it, 326–328. Confidence in God's care one of the privileges of adoption, XVII. 165. Confidence in God a source of consolation, XIX. 13–17. The confidence of a believer in drawing nigh to God in prayer, XX. 548–550.

Confirmation, a solemn and reasonable act, IV. 191. The duties of those who have been confirmed, 192, 193. Vows renewed at confirmation, V. 433. Obligations entailed upon us thereby, 435, 436. VII. 345–350.

Conflicts of the Israelites, typical of those of the Christian, I. 432–434. Lessons to be learnt from them, 434, 435. Address to those who know nothing of spiritual conflicts, 435; and to those who are ready to faint under their conflicts, 436. V. 50. How we are to engage in conflict, II. 584, 585. Issue of the saint's conflicts, 601. Spiritual conflicts of believers, XV. 174–180; of Paul, 181–185.

Conformity to the world:—Nature of that conformity which we are to avoid, XV. 471, 472. Caution against it, III. 384. Wherein consists conformity to the image of God, XX. 362, 363. Its necessity and benefits, 364, 365. Necessary, in order to friendship with God, X. 195–200.

Confusion of tongues, circumstances of, considered, I. 90–96.

Connexions, ungodly, danger of forming, I. 666, 667. What connexions are forbidden, IV. 127–129; and why, 129–132.

CONSCIENCE

The *general* office of conscience, I. 277, 278. XV. 535, 536; and our consequent duty, 536–539. Its *particular* office, to judge of what is past, IV. 433; and to direct in what is to come, 433, 434. Wherein consists a conscience void of offence, XIV. 553–557, 564, 565. Its vast importance, 557–561, 565, 566. The testimony of a good conscience, XVI. 399–404. A good and evil conscience contrasted and described, XX. 452–457. The insensibility of conscience, when dormant, I. 279, 280. Its power when awake, 280, 281. Importance of a good conscience, II. 387, 388. How we are to deal with tender consciences, III. 498. The convictions of conscience must be followed, 498, 499. XIV. 209. The influence of conscience, a cause of thankfulness, IV. 431. Our duty, with respect to conscience, 434, 435. XVI. 404, 405. Cautions against an evil conscience, IV. 436; against a partial and deluded conscience, 436; and against an overconfident conscience, 437. Sensibility of conscience, the fruit of divine knowledge, VII. 12. Address to the conscientious Christian, XI. 69, 70. The dictates of conscience, not to be violated, and why, XI. 222–225. To be respected in little things, 225. The comfort of a self–approving conscience, XVI. 641. The testimonies of conscience, when just or otherwise, XX. 454–456. The benefit of having it in our favour, 456, 457.

Consecration of ourselves to God, I. 387, 388, 663, 664. IV. 21–23. VI. 298. X. 566. XV. 467–470. XVI. 172.

Consideration of our ways, enforced, X. 412–417. Recommended, XII. 397. The duty of consideration stated and enforced, XIX. 21–26.

Consistency, importance of, XIV. 41, Recommended, XXI. 62.

Consolation to the distressed, V. 324–327. Consolation in God, 460–464. For the desponding, VIII. 147–150. For those who desire to return to God, X. 146–148. Confidence in God, a source of consolation, XIX. 13–17. Consolation for the afflicted, VIII. 286–290. For the persecuted, XIV. 78–81. On the death of pious friends, XVIII. 333. Consolations provided by God for his people, VIII. 641–647. Christ, in what sense the consolation of Israel, XII. 256–260.

Constancy in religion exemplified in the three Hebrew Youths, IX. 480–484; and in Daniel, 516–527. Recommended, XII. 397, 398. Christian constancy, displayed, XVIII. 245–247. Its vast importance, 248, 249.

Constituted authorities.—See *Government* (civil.)

Contempt of God, exposed and expostulated with, V. 40–46.

Contemptuousness, too often attendant upon knowledge, XVI. 193, 194.

Contentment, illustrated in the character of the Shunamite, III. 480–482. How contentment is to be attained by us, 483. Paul an example of contentment, XVIII. 137, 138. Motives to imitating his example, 138. It is an enviable state, 138; a blessed state, 139; an honourable state 139, 140. Contentment recommended, VII. 356–359. XI. 193, 194. The connexion of contentment with godliness, XVIII. 532, 533. Advantages of such connexion, 533–535. A contented spirit to be cultivated, II. 33, 34.

Contest between God and Satan, XVI. 484–487.

Contrite spirit, or *heart*, what it is, V. 249, 250, 424. Is approved by God, 250, 251. In what way he will testify his approbation of it, 252. Encouragement to those in whom this spirit is found, 252, 253. XI. 27. Address to those in whom this spirit is *not* found, V. 253; and to those who are dejected by reason of it, 253, 254. The privilege of a contrite soul, 419, 420. A contrite heart the best sacrifice, 424, 425. The contrite are objects of God's favour, VIII. 638–640. Address to the contrite, XX. 376.

Controversy, religious observations on, IV. 347, 348. Controversy of God with his people, X. 316–321

Conversation of a Christian with the world, of what kind it should be, XVI. 400, 401. The evidence of it, 402, 403; and the comfort thereof, 403, 404. A holy conversation recommended, XVIII. 32–36. Redemption from vain conversation, XX. 167–170.

CONVERSION (OR TURNING TO GOD)

I. *ORIGIN and NATURE of Conversion*.—Its *origin* is the electing love of God, XVII. 25. Its *nature*, stated, V. 63, 64. VII. 546. XI. 472, 473. XII. 452. XX. 215–218. Its *means*.—the effectual grace of God, XVII. 25; who puts his fear into our hearts, IX. 257; also, the *external* preaching of the Gospel, V. 108. VIII. 332, 333. IX. 399; and the *internal* considering of it, VIII. 333, 334. The dispensations of Providence, IX. 398. The conversion of some pious friend, 399. Its *manner*.—by a revelation of Christ to the soul, XVII. 26; also by the secret operation of the Spirit of God upon the soul, IX. 399, 400. The *progress* of conversion, IX. 400, 401. Its *end*, to make Christ known in the world, XVII. 26. Desirableness of conversion, VII. 127. Necessity of conversion, X. 199. Importance of conversion, XI. 473, 474. Speedy conversion recommended, VI. 333–337. The work of redemption, a powerful motive to conversion, VIII. 190–193. Conversion compared with the restoration of the Jews, IX. 403–408. Conversion, is a ground of joy, III. 159–166. Our duty to attempt the conversion of sinners, XX. 125, 126; and our encouragement to perform it, 126, 127. The extreme folly of not turning to God, VI. 493. VII. 127.

II. *EVIDENCES of Conversion*.—Brief criterion for judging of our conversion, XVI. 599, 600. Those who are converted, no longer vindicate themselves, VIII. 334, 335; nor raise objections against the Gospel, 335, 336; but cheerfully obey its precepts, 336.

III. *EXAMPLES of Conversion recorded in the Scriptures*.—MANASSEH, IV. 218–222. ZACCHEUS, XIII. 41–46. PAUL, XIV. 351–357, 542–547. Wherein our conversion must resemble that of Paul, XVII. 24–26; and our consequent conduct, 27, 28. LYDIA, XIV. 448–452. The PHILIPPIAN JAILOR, 456–458. The conversion of souls, a ground of joy, XIII. 269–273; and of thanksgiving, XV. 153–156.

IV. *On the Conversion of the JEWS and GENTILES*.—The conversion of the Jews, foretold, X. 481–484; gradual, VIII. 17. The

conversion of Jews *and* Gentiles, foretold, 585–589. X. 238–241, 488–495. XVI. 468–477. The conversion of the Gentiles to be accomplished by the Jews, IX. 249–252. Encouragement to attempt it, 252–255. Their conversion a matter of importance to God and man, 264–271. Our encouragement to promote it, X. 537–557.

Converted, the, character of, XVI. 440, 441. Their fears groundless, II. 153. Whence it is that any are converted, XII. 452. The duty of the converted, *ibid.* XVI. 600. XVII. 28. Their blessedness, XIII. 78, 77. The honour they reflect on the Gospel of Christ, XVI. 440–442; and on its efficacy, 443. What may be expected of every true convert, XVII. 29, 30. What reason there is to glorify God in his behalf, 30, 31.

Conviction of sin, produced by the power of God's word, XIII. 301–303. Its effects, 303–305.

Corinthians, address of Paul to, in his first epistle, XVI. 1. Blessings imparted to them, 2–4; and secured to them, 4–6. An important alternative proposed to them, 155–158. True repentance exemplified in the Corinthian Church, in its nature, 566, 567; and in its effects on them, 567, 568. The apostolic benediction of them explained, 642–644.

Cornelius, the centurion, address of, to Peter, XIV. 365–368. Peter's sermon to him and to his family, 368–383.

Corner-stone, the rejected, XIII. 380–383.

Corruption of human nature, statement of, XVI. 240–242. Confirmation of it by Scripture, 244, 245; and by the Articles, Homilies, and Liturgy of the Church of England, 246. Appeal to the conscience on this subject, 247. Exhortations grounded thereon, 248–250. Necessity of saints being purged from corruption in practice, XIX. 39, 40.—See *Depravity*.

Counsel of God, what it is, XIV. 513, 514. The whole of it must be set forth by ministers, 514. The importance of it to the souls of men, 516, 517. Address to those who have hitherto disregarded all the counsel given to them, 517, 518; and to those who are disposed to follow the counsel of God, 518, 519. The danger of despising the counsel of God, IV. 161–165. Immutability of the divine counsels, VII. 573–578. The influence of evil counsel, IV. 141–143. Danger of following it, 143–146. The counsels of unbelief, exposed, V. 47, 48. Christian counsel, developed, XVI. 384–388.

Courtesy, a characteristic of the meek believer, XI. 53.

COVENANT

I. *Covenant* made with Adam, explained, I. 12; of God with Noah, its peculiarities, 85, 86. Wherein it accords with the Christian covenant, 87, 88. Of God, with Abram, confirmed, 125–130; and sealed by circumcision, 133–139; of God, with the Israelites, typical of his covenant with Christians, 458–462; of Joshua with Israel, to serve the Lord, 623–627; of Josiah and the Jews, III. 559–562; of Asa, IV. 105–111; of Hezekiah, 181, 185. Distinction between the old and new covenants, IX. 239–242. The law a monitor, to guard us against adhering to the first covenant, XVII. 101–112.

II. *Covenant of grace*, excellency of, III. 309–311. Wherein it was superior to that of Moses, XIX. 283, 284. In what sense Christ is the Mediator of this covenant, 284–286. How we ought to regard it, III. 312, 313. The sole basis of true religion, 534. How God shews his covenant to his people, V. 171–173. God's covenant engagements with Christ and us, VI. 113–115. God's faithfulness to his covenant engagements, VIII. 439–444. The blessings of the new covenant described, IX. 237–242. Our transgressions of the covenant of grace, X. 67–69. We should be thankful for it, 70. XII. 82. The law an instructor, to guide us to this better covenant, XVII. 101–112. In what respects it is a better covenant, 115–117. How it brings us to Christ, 117–124. Its stability, XIX. 35–38.

Covenanting with God, nature of, II. 410–412. Our covenant advantages, 412–414. The use of covenanting with God, IV. 181–185.

Covetousness, danger of, I. 135. It is the root of all evil, XVIII. 536, 537. Its fruits, 537, 538. How we may know whether we are under this evil principle, XII. 469–471. Why Christ so earnestly guards us against it, 471. It is a common principle, *ibid.* a delusive principle, 472; a debasing principle, *ibid.* and a destructive principle, 473. Motives against covetousness, 474, 475.

Creation of man, I. 1. VI. 371. The state of the creation at large, XV. 294–296. Creation a type of the new creature, XVI. 519–523. Creation, the work of the Holy Trinity, I. 2, 3.

CREATOR:—What is implied in remembering our Creator, VII. 410–412. Why he is to be remembered in early life, 412–414.

Creature, folly of seeking happiness in the, V. 287. The vanity of the creature, VII. 322–326. The creature is vanity and vexation of spirit, 326–330. The folly of confiding in the creature, X. 39–41. Its insufficiency, XIII. 404. Address to those who are seeking their happiness in the creature, XV. 161.

Criminality, comparative, the nature of, stated and confirmed, IX. 31–34. The foreknowledge of God does not lessen the criminality of our acts, XII. 184, 185.

Cross, how to be taken up by us, XI. 457, 458. Importance of taking it up, 458, 459. The superscription affixed to the cross, XIV. 172–174. The indignities offered to Christ upon the cross, XI. 588–591. The mocking of him upon it, 593–598. His address to the women who lamented him, while on the cross, XIII. 137–141. The death of Christ, upon the cross, XIV. 185–188. His work finished, 189–193. The effects of Christ's death upon the cross, to the beholders, XIII. 152–157. The treatment of his body upon the cross, XIV. 193–198. Whence it is, that the doctrine of the cross gives offence, XVII. 210, 211; and why, 211, 212. Paul gloried in the doctrine of the cross, on account of its excellency, 260–262; and his views of its power, 262–263. The triumphs of the cross, XVIII. 210–213.

Crucifixion of Christ, the circumstances of, predicted, XI. 588, 589; and literally fulfilled, 589, 590. The supernatural darkness, 598–

601. Signs consequent on it, 602–606. What it is to preach Christ crucified.—See PREACHING, § III.
Cures, analogy between bodily and spiritual, XII. 334–342. Great multitudes of them, wrought by Jesus Christ, XI. 437–440.
Cyrus, the duty of the Jews in praying for, improved, IV. 236–246.

D.

Demoniac, blind and dumb, healed, XI. 365–368. The circumstances of the healing of the Gadarene demoniac, and its effects, XII. 36–39. The power of Christ and his Gospel exhibited in the declaration of the demoniac at Ephesus, XIV. 484–489. The parable of the relapsed demoniac, XI. 388–390.

Daily Bread, the petition for, explained, XI. 190, 191. What instruction may be derived from it, 191–194.

Damnation, awful import of, XII. 199, 200. The damnation of man, is wholly of himself, XVIII. 394.

Dancing of David, before the Ark, III. 247–252; and before the Lord, considered, III. 252–257.

Danger, address to persons delivered from, III. 550.

Daniel, character of, IX. 516–521. His undaunted piety, 522–527. Decree of Darius, in consequence thereof, 528–533. His confession, 547–551; and humiliation, 552–557. Answer to his prayer, 557–562. His predictions of the universal conquests of the Gospel, 476–479; of the destruction of popery, 533–538; of the reign of the saints, 538–543. His fasting and prayer, 543–546. Of the time and ends of Christ's advent, 562–567; and of the different states of men in the last judgment, 567–571.

Darius:—His views of Daniel's God, IX. 529, 530. His decree founded upon them, explained, 531–533.

Darkness, supernatural, at the crucifixion, an attestation to our Saviour's character, XI. 599; an emblem, of his sufferings, 599, 600; and a prognostic of impending judgments upon his enemies, 600. The moral darkness of the world, at the advent of Christ, XII. 229, 230. Address to those who are walking in darkness, VI. 36. VII. 442. XIX. 354.

David:—His vindication of himself, III. 200–204. His combat with Goliath, 204–208. Saul's envy of him, 208–213. His fear of Saul, 213–217. His forbearance towards Saul, 217–219. Kept from avenging himself on Nabal, 219–223. His unbelieving fears, 223–229. Encouraged himself in his God, 234–236. His lamentation for Abner, 237–241. His dancing before the ark, 247–252; and before the Lord. 252–257. His thanksgiving at the carrying up of the ark, IV. 9–13. His care of his household, 14–16. His gratitude, III. 257–261. Encouraged to prayer by the promises of God, 261–264. Nathan's parable to him, 265–269. His humiliation and acceptance, 269–274. David driven from his throne by Absalom, 281–286. His submission to his afflictions, 286–289. His patience and forbearance towards Shimei, 289–294. Lamentation over Absalom, 294–299. The famine in his reign a punishment for sin, 302–305. His last words illustrated, 305–313. His desire for the water of the well of Bethlehem, 313–316. His sin in numbering the people, 317–320. His injunction to seek after God, IV. 29–31. His advice to Solomon, 31–35. His preparations for building the temple, 35–39. God's acceptance of his good desires, 66–70. David, a type of Christ, III. 284, 285. IX. 425–428. His confession, that saints are strangers upon earth, IV. 40–43. His delight and gratitude, in knowing that God himself is the portion of his people, V. 76, 77; especially an all-sufficient portion, 85–89. His thanksgiving for great deliverances, 100–104. The kingdom of David and of Christ, 119–124. His confidence in God, 134–139. Pleading with God, 145–149. An example of the proper method of praying unto God, 159–161. The worship of God, why delightful to him, 174–178. His love of God's ordinances commended to our imitation, 180–185. His testimony for God, and intercession founded upon it, 192–194. The cause and cure of spiritual desertion, delineated in his experience, 203–208. Encourages the godly to trust in God, 217–220. Devotion exemplified in him, 233–236. His grateful recollections, 236–239. Enforces experimental religion, 240–243. Inculcates the fear of God, 244–248. Encourages the broken and contrite in heart, 249–254. His prayer to God for salvation, illustrated, 254–260. His compassion to the sick, 260–266. His commendation of the loving-kindness of God, 282–284. Implores God's continual care, 288–293. Confidence in God, recommended by him, 294–298. His distress and consolation, 307–310. His estimate of human life, 312–316. His success in prayer an encouragement to us, 317–321. His consolation, 326, 327. His desire after God, 328–332. His access to God in ordinances, 332–335. The reign of Christ desired by him, 340–344. His prediction of Christ's ascension, 361–364. His supplication for mercy, 386–388. Confession of sin, 389–396. The penitent encouraged from his example, 419–421. His wish that he had wings like a dove, explained, 427–429; how far it may be indulged by the godly, 430, 431. The grounds of his love to God, 437–439. His expression of it, 439, 440. His happy experience, 449; and advice founded upon it, 450. His complaint and consolation, 460–463. Answers to prayer acknowledged by him, 478–485. His judgment of God's ordinances, VI. 72–74. Wisdom of his decision, 74–76. The subject matter of his prayer, 89–91. The spirit manifested in it, 91–93. His thanksgiving for deliverances, 273–276; and his improvement of them, 276, 277. His grateful recollections, 277–282. His desire after God's word, 310–315. The trials endured by him, 320. The graces exercised, and the consolations enjoyed, by him, 331–333. His boasting explained and vindicated, 347–349. His tears over sinners, 368–371. His desire to serve God, 371–375. The means used by him for deliverance from distresses, 411–413. Whence he derived encouragement, 413, 414. His experience in waiting upon God, recommended to our imitation, 415–419. His confidence in God's care of him, 452, 453. A strict award of divine justice deprecated by him, 471–474. God, his refuge in distress, 475–480. His praise to God for his goodness and mercy, 485–490. Christ, the Son and Lord of David, XI. 514–520. The sure mercies of

David, explained, XIV. 422. Christ, the root and offspring of David, XXI. 268, 269.

Day of Atonement, duties required on, I. 634–636. The necessity of working while it is day, XIII. 477–481. The wisdom of numbering our days, VI. 118, 119.

Day of Judgment.—See JUDGMENT.

Deaf and Dumb Man, circumstances of the healing of, XII. 57–59; and of the casting out of a deaf and dumb spirit, 67–70.

Dealings of God with his people, II. 300–302. VIII. 154–156. Their end and design, II. 302–304; are to be studied by us, V. 440, 483. IX. 65; are the same in all ages. VI. 448; will be in perfect accordance with the state of our character before God, 451. To be reviewed, X. 425–427.

DEATH

Death is the wages of sin, XV. 162. Spiritual import of death, XVII. 390.

I. *On the Death of Christ, and its Effects*.—The death of Christ, a condition of our salvation, VIII. 397–406. Its fruits, 425–431; and benefits, XVII. 405–409. Its circumstances fore-ordained, XIII. 97–100. Its effects upon the beholders, 152–157. Christ's views of his own death, 513–546. Its effects, 561–565. It was a completion of prophecy, XIV. 186, 189. Its voluntariness, 187. The state to which we are brought by the death of Christ, XV. 165–168. Death, how abolished by Christ, XIX. 9, 10. Correspondence between the death of Christ, and the sacrifice whereby it was prefigured, 530, 531. Nature and ends of Christ's death, XX. 235–237. Death destroyed by the incarnation of Christ, 432, 433.

II. *Deaths of other individuals recorded in the Scriptures*.—The circumstances of the death of Abel, I. 46–48; of Nadab and Abihu, 613–616; of Koran, Dathan, and Abiram, II. 89. Sentence of death in the wilderness, pronounced on Moses and Aaron, 108–114. The death of Aaron, 114–121. The approach of his death, announced to Moses, 464–466. Application of it, to every child of man, 466, 467. The death of Belshazzar, IX. 511–516; of Judas Iscariot, XI. 575–579.

III. *Practical Observations on Death*.—General reflections on death, IV. 383–386. The change which takes place at death, 386–389. The certainty of death, 450. XIX. 314; though the precise period of its arrival is uncertain, XVIII. 335–338. Who are prepared for it, 338–341. What improvement we are to make of it, IV. 450, 451. XVIII. 341–346. What should endear to us the thoughts of death, V. 64. The death of saints precious, VI. 288–291. Death near at hand, IX. 368–370. Address to those who do, and who do not consider it, 371, 372. How the Gospel frees us from death, XV. 189–191. In what light death is to be regarded, XVI. 339, 340. Dying daily, explained, 371–374. Death, a conquered enemy, 378–383. Spiritual death, described, XVIII. 211. Nearness of death, a motive to watchfulness, XX. 247–250.

Death-bed of believers, observations on, II. 301.

Deborah, hymn of, on the defeat of Sisera, III. 16–20. Her prayer, 20–23.

Debts of Honour, the iniquity of, III. 69.

Decay (spiritual), causes of, X. 77, 78. Symptoms of it, 78, 79.

Deceitfulness of sin, II. 578, 579. The deceits of the heart made known by God, V. 404. The deceitfulness of the heart, considered, IX. 143–156.

Deception, every kind of, to be shunned, I. 167. The deceit of the Gibeonites exposed, II. 587, 588.

Decision of character, illustrated and recommended, III. 403–406. The duty of decision in religion, I. 503–508. Decision in religion recommended, XII. 397. XVIII. 11–15. A call to decision, III. 536, 537. Necessity of it, VI. 397. God's appeal to man's decision, VII. 490–493.

Declension (spiritual), Job's complaint of, IV. 438. Signs of religious declension, XXI. 87–89. Christ's counsel to those who are in a declining state, 89–91. Sources of spiritual declension, IV. 438–440. Its beginnings to be well marked, VI. 197; and also the occasion and means of it, *ibid*. Its evidences, IV. 440–442; and remedies, 442, 443. Address to those who have declined from God, V. 208, 209. The danger of declension in religion, 527, 528. A preservative against it, 528, 529.

Decrees (secret), nothing to be apprehended from, by us, XIV. 372, 373. Are secret to God, VII. 574, 575.

Dedication of the temple at Jerusalem, IV. 75–79.

'Deep things of God', made known by the Holy Spirit, XVI. 82–88.

Defilement (spiritual), means of, XII. 51–55.

Deity of Christ.—See JESUS CHRIST, §III.

Deity of the Holy Spirit.—See HOLY SPIRIT, § I.

Dejection, sources and remedies of, V. 335–338. Caution against, XIX. 463, 464. Address to those who are strangers to spiritual dejection, V. 340. Why the saints are often dejected in their minds, V. 309, 310.

Delays in matters of religion, danger of, IV. 184. X. 502. Caution against, VI. 155, 156. Delay of repentance deprecated, I. 362–366.

Delight in God, a fruit of keeping the Sabbath aright, VIII. 511.

Deliverance of Lot out of Sodom, I. 157–162; of the Israelites from the destroying angel, 382–385; and at the Red Sea, 403–406. Deliverance of the three Hebrew Youths, IX. 482; of Daniel, 528. Deliverance from spiritual enemies, the fruit of Christ's advent, XII. 226. Deliverance from spiritual bondage, VI. 397–402.

Deluge, determined on, I. 73, 74. The preservation of Noah in, illustrated and improved, 76–84. God's covenant with him after it,

Delusion, a consequence of resisting the Spirit of God, I. 63. The self-flattering delusions of sinners, exposed, V. 271–274. Caution against cherishing delusive expectations, XI. 21.

Demas, apostasy of, XIX. 82. The occasion of it, 83. What instruction we may derive from it, 84, 85.

Denial.—See *Self-denial*.

Departing from God, the sin and danger of, II. 301–306. XIX. 188–190. Address to those who are conscious of their departure from God, VI. 41. The departure of God from his temple, IX. 362–367.

Dependence upon God illustrated, V. 210. Habits of humble dependence, a criterion of true religion, 384.

Depravity of man, extent of, XII. 54. XV. 61–64; evinced in the mocking of Christ upon the cross, VI. 594, 595. Awful depravity of the human heart. XIII. 135.

Desertion (spiritual), nature of, X. 42–44. The end and intent of it, 45, 46. The effect it will produce, 47, 48. Its causes and cure, V. 203–208. The misery of a deserted people, X. 107, 108. Judicial desertion, VI. 64–67.

Designs of God, the vain attempts of man to counteract, XI. 15. Design of God in giving his Son, XIII. 259–562.

Desire, inordinate, punished, II. 30–33. The desires of a heaven-born soul, V. 457. Desire is nothing without labour, VII. 217–220. Christ the desire of all nations, X. 417–419; the object of every true Christian's desire, XIX. 397–400.

Despair.—See *Despondency*.

Despisers of the people of the Lord, address to, V. 60.

Despondency depicted and reprov'd, VI. 31–36. The despondency of the Israelites in Egypt, considered, I. 344. Instruction to be derived from it, 345, 346. Caution against giving way to it, III. 234. VIII. 443, 485. Despondency, a cause of further trespassing in seasons of trouble, IV. 179. The source of desponding fears, 490. VIII. 262–264; and the remedy, IV. 491, 492. Despondency excluded by the doctrine of predestination, XV. 320. Address to those who are in a desponding frame, 339. VIII. 266, 267. How little reason there is for any man to despond, VI. 60. VIII. 90. The desponding encouraged, 133–138, 147–150, 264–266. XX. 431. Desponding fears removed, VIII. 273–278. XV. 126. XXI. 276, 277. Despondency reprov'd, VIII. 300–304.

Destruction of Popery, foretold, IX. 533–538; of man, is from himself, X. 134, 135. The true reason of men's destruction, XIII. 349–352.

Devices of Satan, number of, XVI. 429; their subtilty, 430; their power, 431. The importance of being acquainted with them, 432, 433. Necessity of vigilance against them, I. 30. XVI. 434. The devices of Satan are made known by God, V. 402.

Devotedness to God, nature of, XV. 467, 468. No true devotedness without the knowledge of the law, XVII. 86. Devotedness to God urged from a sense of our obligations to God, III. 171–175. XV. 469. XVI. 171; and from the nature of the service itself, XV. 469, 470. Devotedness exemplified, V. 233–235; recommended, 235, 236; and enforced, VI. 152–156. XVI. 172.

Dew, the fruits of God's favour compared to it, X. 149, 150.

Difficulties in the way of duty, to be expected, I. 398–400; must be encountered, 400, 401; shall be vanquished, 401, 402. The difficulty of knowing our own state, VI. 465–467.

Diligence and prosperity, connexion between, IV. 166, 167. The efficacy of zeal and diligence united, 267–270. The effects of diligence compared with those of sloth, VII. 98–100. The effects of diligence in religion, stated and illustrated, X. 53–57. Salvation a motive to diligence, XV. 510–512. God assists the diligent in working out their salvation, XVIII. 64–69. Exhortation to diligence, XIX. 245–250. Christ's persevering diligence proposed for our imitation, 450–454.

Dinah, rape of, and its punishment, I. 256–259.

Discernment (spiritual), how distinguished from the mere exercise of our intellectual powers, VI. 318.

Disbanding of the troops of Israel, II. 607–610.

Disconsolate, address to, V. 301.

Discontent punished, II. 30–34.

Discordances, seeming, of Scripture, no bar to our believing in Christ, XI. 511, 512. The union of them in Christ, the foundation of our hopes, 512–514.

Discouragements in the way of duty not to be yielded to, I. 333; of the Israelites by the way, improvement of, II. 121–126. Effects of discouragement on a pious soul, IX. 163, 164; and of piety on a discouraged soul, 164, 165. Address to those who are discouraged, 263.

Discretion, salutary influence of, VII. 11–14.

Disease, bodily or mental, in what case a source of despondency, VIII. 263, 264. Analogy between bodily and spiritual diseases and their cures, XII. 334–342.

Disinterestedness, importance of the duty of, XVI. 632; especially in ministers, 633, 634.

Disobedience to divine messages, consequences of, I. 336, 337; of Saul, and its punishment, III. 191–194. Punishment of the disobedient prophet, 379–385. Disobedience to God condemned, IX. 271–278. Address to the disobedient, IX. 289.

Dispensations, afflictive, to be humbly submitted to, II. 221. The use we are to make of God's diversified dispensations, IV. 260–263. Dark dispensations overruled for the establishment of the saints, 398–403. The end of God's dispensations to be waited for, 511, 512. His love seen in all his dispensations, VI. 246–250. The Jewish dispensation tended only to bondage, XV. 277, 278. Blessed tendency of the Christian dispensation, 278, 279. Character of the dispensations of God to Jews and Gentiles,

429–432; their final issue, 433–438. The dispensations of God not so unequal as we are apt to imagine, XVI. 15, 16. The superiority of the Christian dispensation above that of Moses, XIX. 267–270. Peculiar advantages of the Christian dispensation, 446–450. The transcendent excellency of the Christian dispensation, 475–480, 525, 526.

Dissimulation reprov'd, IX. 284–290.

Distinctions, secular, not to be coveted by us, XIV. 208, 299. Nothing to be hoped for from them, 372.

Distressed, consolation to, V. 324–327. The distress to which a righteous soul may be reduced, VI. 102–104; reflections arising therefrom, 104–106. God, a refuge to them, 475–480. Compassion to the distressed, inculcated, XIX. 489–494.

Distrust of ourselves, enforced, XII. 184.

Divination, a spirit of, cast out at Philippi, XIV. 452–455.

Divisions to be avoided, XVI. 133, 134.

Divorce, law of, under the Mosaic economy, XI. 137, 138; forbidden by Christ, 137–142.

Docility, meek, inculcated, V. 149–156.

Doctrines, leading, of the Gospel, importance of, XIV. 378–383. The proper and legitimate use of the deeper doctrines of religion, XIX. 260, 261. Caution against false doctrines, 518–521; an antidote against them, 521, 522. Danger of insisting exclusively on doctrines, XVIII. 422.

Dogmatism too often the attendant upon knowledge, XVI. 193. Inexpediency of novices dogmatizing in matters of religion, XVIII. 422.

Doing as we would be done unto, the precept of, explained, XI. 260–262. Its excellence and universal application, 262–266. Doing all things in the name of Christ, explained, XVIII. 254–258.

Dorcas, character of, XIV. 362. Her death, 363. Restored to life, XIV. 364, 365.

Double-minded Man, character of, delineated, XX. 13, 14. He is unstable in his principles, 15; and practice, *ibid.* 16.

Doubt:—How we are to determine the quality of doubtful actions, III. 496, 497. Address to those who are harassed with doubting, VI. 44. XV. 306.

Dorology in the Lord's prayer, genuineness of, XI. 203; explained, 204–206. The doxology of the Redeemed, XXI. 150–152.

Drawing near to God, what is meant by, VI. 19. The benefit arising from it, 20–22. Address to those who never draw near to God at all, 22; or only in a formal manner, *ibid.* God's gracious drawing of man, described, IX. 210, 211. How God draws his people, X. 122, 123.

Dream of Nebuchadnezzar, verified and improved, IX. 485–490.

Dress of the high-priest, typical, I. 476; particularly the breastplate, 471–474; and the mitre, 476, 477.

Dropsy, miraculous cure of, improved, XII. 514–517.

Drusilla, effects of Paul's preaching upon, XIV. 567.

Duty:—The extent of our duty, and how we are to engage in it, IV. 208, 209. Relative duties to God and man, stated and enforced, X. 576–585. Nothing to be feared in the way of duty, I. 393. Conflict between duty and interest, illustrated, IV. 155–159. Duties are not to be confided in, because we perform them as well as we can, 201. We are not to be discouraged from them because we cannot perform them as well as we would, 202. Moral duties, more excellent than those which are merely ritual, XI. 297. When merely ritual duties must give way, 298. Importance of enforcing duties, XVIII. 259. Relative duties explained, 260–264. God's promised presence an encouragement to duty, XIX. 494–499. Connexion between duty and happiness, XX. 365, 366. The Christian's duties stated and explained, 566–570.

E.

Earnestness in religion recommended, VII. 384–386. The argument with which it is enforced, 386–388.

Earth, the reign of Christ on, predicted, XXI. 165–167. Joy in heaven on account of it, 167–169.

Earthly-minded, characters of, XVIII. 106–108. A warning to them, 108, 109.

Earthquake, at Christ's death, observations on, XI. 602, 603.

Ebenezer, or memorials of the divine goodness, III. 145–154.

Ecclesiastes, observations on the book of, VII. 326; its scope, 370.

Edification of others, how to be promoted by us, XV. 544.

Education, pious, value of, IV. 149, 150.

Effectual Calling.—See *Call*.

Eglon, king of Moab, the death of, considered, III. 11–16.

Egypt:—Why Pharaoh was elevated to the throne of Egypt, I. 352–358. Danger of disregarding the word of God, illustrated in the conduct of some of the Egyptians, 358–361. Christ's being called out of Egypt foretold, and the prediction explained, X. 116–120. How God drew his people out of Egypt, 121.

Ehud, conduct of, towards Eglon, investigated, III. 12–14. Lessons deducible from it, 14–16.

Elect, found in the world in the worst of times, III. 416–419. The design of their trials, VI. 167. God's gracious designs towards them, IX. 187–191. Eternal salvation of the elect, XIII. 90. Christ gives them eternal life, XIV. 115. To what they are elected, 77. XVIII. 248. XX. 131, 132. The end, to which they were elected, 391; the means by which that end is to be attained, *ibid.* 392; how it is imparted, 392, 393. Paul's love to the elect, XIX. 26–28. The end he aimed at in their behalf, 28. Exposure and refutation of the notion that the elect will absolutely be saved, and the non-elect will perish, however earnestly they strove, XX. 132.

ELECTION

A temperate and liberal view of the doctrine of election, XVII. 271. The doctrine stated, XIV. 75. XX. 131. Proved from reason, Scripture, and experience, XIV. 76. The ends of election, 77. XX. 131, 132. Address to the objectors to this doctrine, XIV. 77, 78. A rule by which to judge of God's electing love, XV. 312. The doctrine of the election of grace, explained and improved, 400–406. Who are the objects of God's choice, XVI. 10–12. Its effects, 12–14; and ultimate design, 14. The expression 'calling and election' explained, XX. 303. How we are to make it sure, 304, 305. The right improvement of electing love, II. 296–299. It is an incentive to holiness, 326–332. Gracious influences are its fruit. IX. 210–212. Address to those who cannot receive this doctrine, 212, 213; to those who profess to have experience of it, 213; and to those who do not feel it, 214.

Elevation of mind, the result of true religion, XI. 189.

Eli feebly reprov'd his sons, III. 114. His unfaithfulness reprov'd, 126–130. His submission to divine rebukes, 130–133. His anxiety for the ark of God, 133–136.

Eliezer, the servant of Abraham, his fidelity in obtaining a wife for Isaac, I. 199–201.

Elijah, character of, III. 460, 461. The liberality of the widow of Sarepta to him, and her reward, 390–393; her son raised to life by him, 393–398. His appeal to the Israelites, 402–406. Challenge to the prophets of Baal, 406–411. Elijah visited and reprov'd by God, 411–415. Assured that God has a remnant in the worst of times, 415–419. Elijah and Ahab, in Naboth's vineyard, 429–435. Elijah calls down fire from heaven, 451–455. His translation to heaven, 456–460. Elijah's God, 460–463. The prophecy of the Elijah who was to pre-cede our Lord, explained, X. 626–631. The advent of, in John the Baptist, XI. 463–468.

Eliphaz reprov's Job, IV. 335–338. Declares the security of God's people, 339–342. Job's appeal to him, 343–347.

Elisha called to the prophetic office, III. 419–423. His lamentation for the departure of Elijah, 458, 459; his exclamation on that occasion, 460–463. His healing the spring with salt, 464–468. Mocked by children, 469–472. Increases the insolvent widow's oil, 472–480. His address to the woman of Shunem, and her reply, 480–483. Restores her child to life, 485, 486. Heals Naaman of his leprosy, 487–492. His reply to Naaman's case of conscience, 493–499. Protected by a chariot of fire, 502–505. He predicts the atrocities of Hazael, 510–513. His reproof to Joash, 526–530.

Elymas the sorcerer, struck with blindness, XIV. 410–413.

Emmaus, Christ's discourse with the Disciples at, illustrated, XIII. 157–167.

Emotions, by what standard to be estimated, V. 484.

Encouragement to the fearful, I. 116–118. Encouragement of David in God, III. 234–236. Encouragement to bear persecution, XIII. 84–87; and to endure unto the end, XI. 321–323.

End of every thing to be regarded, VII. 539. The consequences of not remembering our latter end, IX. 319–321.

Endor, witch of, consulted by Saul, III. 230–234.

Enemies, the love of, inculcated and recommended, VII. 239–243. XI. 160, 161. To what extent it is to be performed, and why, 161–163. The final destruction of God's enemies, XIII. 90. Our spiritual enemies defeated by Christ, XVIII. 212. Whom Christ accounts his enemies, XIII. 62, 63; what judgment awaits them, 63, 64. The enemies of Christ smitten down by a word, XIV. 148–151.

Enmity between the seed of the woman and that of the serpent, announced, I. 36–40; and developed, 50. The enmity of man's heart against God, VIII. 351; and against his word, IX. 279–281. Its folly, 281–283. Enmity between God and sinners, described, X. 511, 512.

Enoch's walking with God, and its reward, I. 56–60. His translation considered as a testimony to his faith, XIX. 378, 379; and an instruction to us, 379, 380. His prophecy of Christ's coming to judgment, XX. 563–565.

Enthusiasm, the seeking of true wisdom vindicated from the charge of, XVI. 131.

Envy, nature of, II. 41, 42. VII. 251; its odiousness, 251, 252. XIII. 269; its destructiveness, VII. 253–255; its grounds and character, III. 209, 210; its operations, 210, 211; and cure, 211, 212. Evils of envy, I. 261–263. Why men take offence, III. 33. How envy may be discerned and subdued, I. 263, 264. Cautions to the envious, III. 212; and to those who are the objects of envy, 213. Envy not to be needlessly excited, or wickedly indulged, VII. 256; not to be basely feared or angrily resented, 257.

Epaphras, office of, in the Colossian Church, XVIII. 266. His love manifested therein, 267. The end he aimed at, *ibid.* 268.

Ephesus:—The power of Christ and his Gospel over Satan, illustrated in the demoniac at Ephesus, XIV. 484–488. The effects produced by the Gospel on the Ephesians, 492. Heathenish and Christian zeal compared, in the conduct of the Ephesians, 495–499. Paul's appeal to the elders of Ephesus, 505–508; particularly on the duty of ministers, 508–512; and on ministerial fidelity, 512–519. He recommends watchfulness to them, 519–522. His farewell to them, 522–526. The epistle to the Church at Ephesus, illustrated, XXI. 26, *et seq.* Christ's commendation of the Ephesian Church, 31; reproof of them, 32; counsel, 33; and

promise, 35–37.

Ephraimites pacified by Gideon, III. 33–38.

EPISTLES of the Apostles, importance of, XV. 5, 6; especially those of Paul, XVIII. 371. Christians are epistles of Christ, XVI. 439–444. The epistles to the seven Churches in Asia Minor, explained, viz.:—Ephesus, XXI. 26–28; Smyrna, 39–54; Pergamos, 54–66; Thyatira, 66–82; Sardis, 83–101; Philadelphia, 101–116; Laodicea, 117–134. General observations on these epistles, 140–142.

Equality, scriptural, illustrated, I. 420–422.

Equity of Christ's government, delineated, III. 305–308. Equity of the divine procedure, IV. 100–103. XX. 30–34. The equity of God's judgments displayed, IX. 392, 393; vindicated, 393–395; and improved, 395, 396. The equity of Christianity, XI. 211, 212.

Equivocation, every kind of, to be shunned, I. 167.

Error in principle, necessity of the saints being purged from, XIX. 39; and why, 39–41. Preservation from error, one benefit of having the unction of the Holy One, XX. 413, 414. The spirit of error contrasted with the Spirit of truth, 475–477. Importance of distinguishing them aright, 477, 478.

Esau, Jacob preferred before, I. 205–211. His contempt of his birthright, 212–215; is supplanted by Jacob in obtaining the blessing of Isaac, 215–221. His reconciliation with Jacob, 251–255.

Esteeming others above ourselves, XVIII. 45, 46. Reasonableness of this duty, 47, 48. Its excellency, 48, 49.

Eternal life, Christ the one source of, XIII. 401–405; is the gift of God through Christ, XV. 163, 164. God's testimony that eternal life is in his Son, XX. 540, 541. Eternal life, the Christian's prize, XVIII. 545, 546. The way to it explained, XIX. 359, 360. The danger of departing from it, 360–362. Encouragement to continue in it, 362, 363.

Eternity, diligence in preparing for, enforced, V. 316; is near at hand, IX. 369–372. XXI. 161–164. The infinite excellency of eternal things, XII. 475. Address to those who are regardless of it, II. 119, 120.

Eunuch, the Ethiopian, conversion of, XIV. 343–346. His confession of faith, 347–350.

Eutychus raised to life, XIV. 504.

Eve beguiled by the serpent, I. 19. The temptation and fall of, 25–28. Excuses made by her after her fall, 31–33. The way of salvation illustrated to her, 40–44.

Events, all are in the disposal of God, VII. 185–188.

Evidences, importance of, for ascertaining our state before God, I. 180–183. The want of evidence not the cause of men's rejection of the Gospel, XVIII. 387, 388. The propriety of considering the evidences of our religion, XX. 327. The folly of resting in them, *ibid.*

Evils around us, danger of sanctioning, I. 501, 502. How alone man can be preserved from evil, IV. 94–96. No evil can befall those who dwell in God, VI. 139, 140. Piety a preservative from evil, VII. 9–15. The duty of returning good for evil, inculcated and recommended, 239–243. The sinfulness of confounding good and evil, 496–504. Evils of forsaking the fountain of living waters, IX. 11–14; of backsliding, 16–19. Evil consequences of sin, in this world and the next, 233, 234. The petition in the Lord's Prayer, for deliverance from evil, explained, XI. 201, 202. Evil dispositions and thoughts defile the soul, XII. 53, 54. When we may be said to be overcome by evil, XV. 499, 500. How we are to overcome it by good, 500. The excellence of such a conduct, 501, 502. The duty of abstaining from all appearance of evil, XVIII. 360, 361; and the importance of it, 362, 363. The love of money the root of all evil, 536–538. How believers are to be 'simple concerning evil,' XV. 594.

Exaltation of Christ, a ground of joy, VI. 295–299; promised by God, VIII. 220–222. The certainty of its accomplishment, 222–224, 317–320. Its necessity, XIII. 159, 160. The ends of it, XIV. 315–319. XVIII. 63. The height to which he was raised, 61, 62. The reason of it, 62, 63.

Example, the contagion of bad, to be guarded against, II. 33. V. 375. How we should follow good examples, XVIII. 103–105. The example of Christ proposed to our imitation, XIII. 550, 551; XV. 517, 518; especially under his sufferings, VIII. 374. X. 532. XI. 591, 592, 597. The necessity of our resembling his example, XVIII. 60.—For particulars of his example, see JESUS CHRIST, § V.

Excellency of Jehovah, II. 502–505; of the moral law, 416–418.

Excuses made by sinners, exposed, I. 33, 34; for not engaging in the service of God, vanity of, 331, 332. By what excuses men deceive their own souls, VII. 232, 233. The folly of resting in them, 233, 344. Detection and exposure of the excuses made for the disregard of religion, XVII. 254, 255. Folly of the excuses urged by men for their supineness, XVIII. 68.

Exertion, encouragement to, IV. 103–105.

Expectations, the proper measure of, XII. 49, 50.

Experience of Christians, typified by the history of the Jews, 1, 430–432. The benefit of past experience to the Jews, XIX. 349–351. Good and evil to be carefully distinguished in Christian experience, III. 228, 229. Experimental religion recommended, V. 240, 241. The blessedness resulting from it, 241–243. The present experience of a Christian, VI. 12. His experience described, 137–139; as to his retrospective testimony, 315, 316; and prospective determination, 316, 317. Address to those who can adopt this experience, 317; and to those who are strangers to it, *ibid.* 318. The experience of man known only to himself, VII. 133, 134. The paradoxical experience of the Christian delineated, XVI. 541–544. The benefit of past experience for our humiliation, XIX. 351; and for our encouragement, 352, 353.

Expostulation with the impenitent, IX. 70–74.

Exposure of sin, certainty of, II. 579, 580.

Extreme unction, no authority for, in the Scriptures, XX. 118.

Extremity of man, is God's opportunity, II. 509–513.

Eye, single, import of, XI. 222, 223, Vast importance of it, 223–225.

Ezekiel's prophecies, character of, IX. 343. His vision of God's departure from his temple, 362–368.

Ezra, humiliation of, for the sins of his people, IV. 257–259. His acknowledgment of the just judgments of God upon them, 260–263. Effect of his preaching, 289–293.

F.

Faculties of man, all impaired by sin, XV. 227, 228.

FAITH

I. *NATURE and CHARACTERS of Faith or Believing*:—Faith in Christ defined, XII. 198, 371. XIII. 358, 359. XIV. 220. XIX. 367, 368. It is a work of God, XIII. 377. Its pre-eminence above his other works, 378–380. The proper use and office of faith, I. 346. III. 216. Its object, XI. 301. Its aspect on the welfare and stability of the soul, XIX. 368–370. Its discoveries, III. 503, 504. It is a full persuasion of Christ's Messiahship, XIII. 447; also a cordial acceptance of him, under that character, *ibid.* and entire devotion to him as his disciples, XIII. 447, 448. Its transcendent excellency, II. 568, 569. X. 371, 372. XII. 371. XVIII. 164. Its value and importance, VI. 185. Its efficacy as a principle, XIV. 573. Its consolations and triumphs, III. 505, 506. Its office and obligations, XIV. 587–589. The excellence of the grace of faith, V. 157. The good fight of faith described, XVIII. 543–547. The sufferings of Christ, a proper ground for faith, V. 509. The poor living by faith, X. 397–402. Different kinds of faith in the conversion of the Samaritans, XIII. 313–316. The difference between weak and strong faith, 317–319. Faith and hope compared with charity, XVI. 341–343.

II. *EXAMPLES of Faith recorded in the Scriptures for our instruction*:—ABEL, in his offering, XIX. 371–377. ENOCH, in his walking with God, 378–381. NOAH, in his building the ark, I. 75–77. XIX. 384–388. ABRAHAM, in his journey into Canaan, I. 103. XIX. 390. In his believing the divine promises, and being justified thereby, I. 119–123; especially concerning the Promised Seed, 190–192. In his offering up Isaac, XIX. 400–407. The PATRIARCHS, Abraham, Isaac, and Jacob, 396–399. MOSES, in his choice, 407–412. By faith beholding the invisible God, 412–416. His faith in relation to the Passover, 416–422. RAHAB, in concealing the spies, II. 546–548. XIX. 428–435. The ISRAELITES, at the taking of Jericho, II. 568, 569. XIX. 422–428. GIDEON and others, 435–441. ELISHA, protected by chariots of fire, III. 502–505.

III. *On the IMPORTANCE of Faith*:—The office and operation of faith, XVII. 207–209. Its importance, in general, XI. 301, 302. XIII. 1–6. XV. 115. XVII. 301; especially living by faith on Christ, XIII. 394–396, 448, 449; which is indispensably necessary to salvation, XV. 386; and also walking by faith, XVI. 508–512. The office of faith in the Christian's armour, XVII. 477–482. Its transcendent excellence, 483. Its use is universal, *ibid.* Its application easy, 484; and its success sure, 485, 486. Faith in God, the means of national and personal prosperity, IV. 137–139. The dictates of faith, V. 48–50. Faith necessary to a right reception of Christ, VIII. 461; and to enable us to please God, XIX. 381–383. The importance of faith in prayer, XIII. 125–129. The connexion between faith and works, I. 192. XX. 365. Faith and works equally necessary to salvation, though on different grounds, II. 339, 340. Faith necessary, that we may become subjects of the Gospel kingdom, XII. 4. Necessity of faith in Christ, to salvation, XIII. 274–277. Our acceptance of God is in proportion to our faith, 318, 319. Faith incompatible with the love of applause, 360–362. Faith in Christ, the antidote to all trouble, XIV. 19–22. An inquiry into the reality of our faith, 108–110. The law established by faith, XV. 89–91. All men have not faith, XVIII. 402–404. It enables believers to behold God, XIX. 413, 414. Its advantage, 414, 415. The power of faith, I. 531. XIX. 435–441. Benefits arising from faith in Christ, XX. 356–361. Faith in Christ, enjoined, 460, 461; and by what authority, 461–463. Faith, the instrument by which we overcome the world, 522, 523. How Christians are to build up themselves on their most holy faith, 567, 568.—See further, JUSTIFICATION.

Faithful man, character of, delineated, VII. 286, 287. The blessings reserved for such, 287, 288.

Faithfulness of God, illustrated, I. 102; especially in fulfilling his word, II. 64, 149–153; and his promises, 618–622. XIX. 340, 341. The necessity of ministerial faithfulness, I. 23. XI. 136. XII. 288. XVI. 199, 200. Ministerial faithfulness delineated, X. 286–288. XII. 373, XIV. 513, 514. Faithfulness urged upon ministers, III. 435–440. VIII. 501. IX. 173, 174. XIX. 77. The reward of ministerial faithfulness, XIII. 100–102.

Fall of man, circumstances of, considered, I. 24–28. Excuses made after it, by our first parents, 31–33. David's fall, III. 266. Causes of Solomon's fall, 365; its extent and aggravations, 366; consequences of it, 367; improvement of it, 367, 368. To what extent we may go, when we begin to fall, illustrated in the conduct of Peter, XII. 188–190. How the saints are kept from falling, XX. 408–410.

Falsehood of the Gibeonites, exposed, II. 587, 588.

Family, the care of, illustrated in the conduct of Abram, I. 144–150; of Job, IV. 310–314; and of David, IV. 14–16. The destructive influence of sinners in families, VII. 397. The importance of family religion, XVI. 173–177.

Famine, a punishment for sin, III. 303–305.

Fasting appointed by God himself, XII. 74. Benefit of fasting and prayer united, *ibid.* 70. Seasons of fasting and prayer, how far to be observed, IX. 513, 544. What benefit may be derived from them, VI. 224. IX. 544, 545. On what the efficacy of them depends, 545, 546. Direction of Jesus Christ concerning fasting, as a duty, XI. 213, 214. XII. 60–66, 327. How it should be performed, XI. 215, 216; at what time, XII. 328; in what manner, *ibid.* and to what end, 328, 329.

Fast days, recommended, XIX. 316–322.

FATHER

The conduct of God the Father towards Jesus, and the reasons of it, VIII. 385–397. The office of God the Father in election, XX. 131, 132; and in redemption, 171–174. The manifestation which Christ has given of God the Father, XIII. 210, 211. How he declared him, 211, 212. Christ's equality with the Father, 324–328; and his unity, 519–526. XIV. 29–34. The acceptableness of Christ's voluntary undertaking to the Father, XIII. 508–510. Uses of this doctrine, 510, 511. God glorified in his Son, XIV. 14–18. The Father compared to a husbandman, 51. The Father's love to Christ, 62. Hatred of Christ is hatred of the Father, 85–90. The objects of the Father's love, 104, 105. In what manner he displays his love to them, 105, 106. Christ's prayer that the Father would glorify him, 111–113.

'*Fathers in Christ*,' address to, XX. 396.

Favour of God, compared to dew, X. 149–151; bestowed sovereignly, seasonably, suitably, and faithfully, I. 225–228. importance of being in favour with God, IV. 479–482. The only substantial good, V. 20–25. The everlasting enjoyment of his favour the fruit of accepted prayer, VI. 59. The favour of Christ vouchsafed to those who obey him, XIV. 49. A state of favour with God, one of the benefits of justification by faith, XV. 117. A more assured sense of Christ's favour, the privilege of the victorious Christian, XXI. 64.

Fear, necessity of, I. 69, 73. The source and remedy of desponding fears, IV. 489–492. How the fear of man bringeth a snare, VII. 300, 301. The only effectual antidote to it, 302, 303. A dissuasive from the fear of man, VIII. 290–294. Danger of yielding to it, XII. 189, 190. Evil of the fear of man, 464, 465. Fear cast out by love, XX. 509, 510.

Fear of God, or *of the Lord*, wherein it consists, V. 244–246. VI. 261. VII. 221, 222, 415, 416. Nature of the reverential fear of God, I. 241, 242. The duty of fearing God, stated and enforced, II. 419–422. Why God is to be feared, VII. 417–419. The fear of God is a principle of action, IV. 267–270. Necessity of walking in the fear of God, III. 136. The character of those who fear God, V. 163, 164; their portion, 164–166. Address to those who do *not* fear God, 166, 167; and to those who, fearing God, yet do not experience the full comfort of it in their souls, 167. Importance of cultivating the fear of God, in our own hearts, 246, 247. A filial fear of God, recommended, V. 444. The fear of God, the only true wisdom, VI. 261–265. The confidence of those who fear God, VII. 148; and safety, 149, 150. The benefit of being in the fear of God all the day, 223, 224. Blessedness of fearing God, 378–381. Who is the only proper object of fear, 513–517. God is greatly to be feared, X. 373–377; and why, XII. 465–467. How we are to work out our salvation with fear and trembling, XVIII. 65, 66; and why, 66, 67. God to be served with reverential fear, XIX. 484–489. Necessity of it, XX. 165. The influence it should have upon us, 165–167.

Fearful, encouragement to the, I. 116–118; address to them, V. 301. The fears of those whose knowledge is yet dim, removed, VII. 418, 419. Their desponding fears removed, VIII. 273–278.

Feasts of the Jews, explained and improved:—The three yearly festivals, I. 543–547, 7. The Passover, 377–380, 382, 383. The feast of First-fruits, 644–647; of Trumpets, 648–652; of Tabernacles, 652–656. The Jubilee, 669–673. Feast of Purim, IV. 302–307. The Gospel feast described, VII. 610–614.

Feeding, miraculous, of five thousand, XII. 380–383.

Feelings, religious to be distrusted, I. 413.

Felicity.—See *Happiness*.

Felix, Paul's vindication of himself before, XIV. 547–552. The subjects of his discourse before Felix, 566, 567. The effects it produced upon Drusilla, 567; and upon Felix, 568.

Fellowship (Christian), approved of God, X. 618–622. The happiness of fellowship with his believing people, XIV. 8. The Christian cautioned against fellowship with the world, XVI. 550–552; and why, 552, 553.—See further, *Communion*.

Festus, Paul's defence of himself before, XIV. 569–570. Vindicates his ministry to him, 577–581.

Fidelity of God, inviolable, I. 397. Fidelity of the sacred historians, III. 219. The fidelity of the Church at Pergamos commended, XXI. 58, 59. Similar fidelity expected from us, 59. Necessity of fidelity in the discharge of any trust confided to us, I. 204. Necessity of ministerial fidelity:—See *Faithfulness*.

Fig-tree, the barren, cursed, literal meaning of, XI. 492; its prophetic meaning, 493. Declarations founded upon it, *ibid.* 494. In what respects we resemble a barren fig-tree, XII. 503. Whence we have been spared, 504. What doom we must expect, if we continue barren, 505.

Fight of faith, described, XVIII. 543–547.

Fire of the altar, never to go out, and why, I. 598–602. Fire called down from heaven by Elijah, III. 451–455. The operations of the Holy Spirit compared to fire, XVIII. 352, 353.

Firmness in religion, necessity of, II. 365. Recommended, XXI. 61. Displayed in the character of Nehemiah, IV. 275–278. The necessity of Christian firmness, 278–284.

First-born, privileges of, I. 212. The redemption of, 385–389. Destruction of the first-born of the Egyptians, 383.

First-fruits, feast of, was commemorative, I. 645; typical, *ibid.* 646; instructive, 646, 647.

First Parents.—See *Adam—Eve*.

Fishes, the miraculous draught of, XII. 317–321.

Flesh of Christ, the eating of, explained, XIII. 394, 395. Importance of this doctrine, 395, 396. The principles of flesh and spirit considered, in their united existence, XVII. 220; in their contrary operations, 221, 222; in their combined effects, 222, 223. Practical uses of this subject, 224, 225. The works of the flesh enumerated, 233–235; and contrasted with the fruits of the Spirit, 235, 236. The Christian's reference in respect to them both, 236, 237.

Flour (fine), use of, in the meat-offering, I. 572, 573.

Fold, the Church of God compared to a, XIII. 500. Christ the door of it, *ibid.* The benefits of entering therein, 501, 502.

Following the Lord fully, duty of, II. 66–68. Blessedness of doing it, 68–70. What is implied in following after God, V. 457, 458. The confidence it is calculated to inspire, 458, 459. How we are to follow Christ, XI. 288–292, 458; particularly as a Teacher, to instruct, XIII. 548; as a Master, to rule, 549; as a Saviour, to save, 550; and as an Example, in conduct, 550, 551. Encouragement to follow Christ, 551–556. His love to his obedient followers, XI. 391–393. XII. 25–29; our duty to them, XI. 393–896. Address to those who profess the utmost willingness to follow Christ, XII. 393; to those who manifest a great degree of unwillingness, 394; and to those who plead for permission to delay the following of Christ, 395. Suitability of Christ's replies to these several characters, 395–397. The followers of Christ, how regarded by him, XIV. 72–74; were and are evil spoken of, 594–596; their duty, notwithstanding, 497, 598.

Folly, contrasted with wisdom, VII. 42, 43; its reward, 44. The folly of disregarding divine messages, I. 338. The folly of mankind illustrated, IV. 486, 487. Of worldly men, contrasted with true wisdom, V. 371–376. Of refusing submission to Christ, 531. Of making a mock at sin, VII. 128–132. The heart of the fool, why in the house of mirth, 352, 353. Of neglecting God, IX. 23–27. Of inconsideration, X. 70–74.

Fool:—What it is to become a fool, that we may be wise, XVI. 121–124; the reasonableness of it, 124–127; and importance, 128–132.

Forbearance of David towards Saul, improved, III. 217–219.

Forbearance of God, illustrated, X. 60. XIV. 467, 468. To be admired by us, and why, I. 89. Brought to a close, IV. 226–229.

Amazing, towards us, 430, 431; especially in our perverseness, VIII. 646. The approaching end of God's forbearance, IX. 342–347. Why God forbears to punish sinners, XX. 345–348.

Forbidden Tree, explained, I. 13.

Foreknowledge of God, reconciled with the contingency of human events, III. 510–512. Does not lessen the criminality of our acts, XII. 184–185.

Forerunner of his people, Christ, V. 143.

Forgetfulness of God, danger of, V. 36–39.

Forgiveness (Christian), extent of, XI. 482; its reasonableness, *ibid.* and necessity, 483. Forgiveness, to be asked of those whom we have injured, I. 318. The duty of forgiving those who have injured us, *ibid.* Forgiveness of sin, how to be obtained, IV. 511; known and enjoyed, VIII. 101–104. Forgiveness of injuries, a characteristic of the meek Christian, XI. 53, 54. Necessary to our acceptance with God, 207–212. The petition in the Lord's prayer for forgiveness of sins explained, 195–197. Forgiveness of enemies enforced from Christ's intercession for his enemies, XIII. 145–149. The doctrine of the forgiveness of sins, revealed in Scripture, XVII. 367, 368; experienced in the soul, 369; and operating in the life, 370. The necessity of confession to forgiveness, XX. 366–372.

Form of godliness, character of, XIX. 52. In what estimation it should be held, 53.

Formal professors, address to, IV. 396. IX. 376. XI. 343. XII. 55. XVI. 223. The worthlessness of merely formal religion, V. 381–383. The way of formality, and its final issue, VII. 136, 180–185. The decent formalist described, 314. Address to, 317. Character of the self-righteous formalist, 466. Cautions against formality in prayer, XI. 180. Formal worshippers, hypocrites, 429–432. Caution against formality in religion, 441, 442; the reasons of such caution, 442, 443. How we may be preserved from formality, 443, 444.

Forms of prayer, good, XII. 434–438; shewn to be lawful, II. 246–260; were used by the first Christians, 248, 249. Expediency of them at the time of the Reformation, 250; as well as now, 251, 252; are acceptable to God, 253; do not necessarily generate formality, 259–261. Forms of no value without piety, VII. 465–467.

Fortitude (Christian), how to be displayed, II. 540–542. Encouragement to fortitude, 542, 543. Recommended on the side of truth, IX. 88–93. Patient fortitude required, XIX. 355–358.

Foundation commonly laid by men for themselves, considered, XVI. 109–110. Christ the one Foundation laid by God, 110, 111; and

why no other can be laid, 111, 112. What superstructure ought to be raised upon the true foundation, 113, 114; the importance of raising it, 115. Of inquiring upon what foundation we are, 112; and of looking well to it, 116. Foundation of God, explained, XX. 36; its stability, 36, 37.

Fountain of living waters, the evils of Forsaking, IX. 8–11. How we should regard them, 11–14. Christ foretold under the emblem of a fountain opened, X. 524–527; his representation of himself to the Samaritan woman under his character, XIII. 279–282.

Frailties, our own, to be diligently sought out, XI. 241.

Frankincense, use of, in the meat-offering, I. 575.

Friend, God considered under the character of a, V. 136, 137.

Friends of Job, sympathy of, IV. 325–329. His prayer for them, 509. Direction in the choice of friends, XI. 381. The sympathy of Jesus, as a friend, XIII. 532–536. Christ's followers regarded by him as his friends, XIV. 72–74. Caution how to select out friends, XX. 51.

Friendship of the world, vanity of cultivating, 1, 50, 51. Importance of cultivating friendship with God, V. 173. Requisites for friendship with God, X. 196–198. Friendships cemented by sin, no objects of envy or congratulation, XIII. 130, 131.

Fringes on the garments of the Jews, use and intent of, II. 83–87.

Fruit:—The bringing forth fruit to ourselves, explained, X. 110, 111; its consequences, 112, 113. Men known by their fruits, XI. 274, 275. XII. 348–350. The folly of a fruitless profession, 352, 353. Address to those whose fruits are evil, XII. 351; and good, *ibid*.

Fruitfulness of the righteous, VI. 147.

Fulness in Christ, nature of, XVIII. 162, 163. Why it pleased the Father that it should reside in him, 163, 164.

Furnace (fiery), the three Hebrew Youths in, IX. 480–484.

Futurity, caution against depending upon, VII. 247–250.

G.

Gadarene demoniac, miraculous healing of, XII. 36, 37. Its effects, 37. Renewed daily before our eyes, 37–39.

Galatian Churches, state of, XVII. 16, 17, 23, 24. Design of St Paul's epistle to them, 77. Folly of the Galatians in departing from the simple Gospel, 61–64.

Gallio, estimate of the character of, XIV. 476–478. Lessons of instruction which it presents to us, 478, 479.

GAMING, dreadful effects of, illustrated, III. 69, 70. The hardness of the gamester's heart, XI. 578.

Garden, the sufferings of Christ in the, XIII. 106–110.

Garments, use and intent of fringes on, II. 83–87.

Gay, and dissipated, address to, XI. 68.

Gehazi, hypocrisy illustrated in the character of, III. 499, 500. Lessons to be deduced from it, 501, 502.

GENTILES

The lost state of the Gentiles, XV. 16. Why they are inexcusable before God, 16–18. Our inexcusableness greater, if we resemble them, 19–21. The call of the Gentiles, foretold, I. 307, 308. X. 485–488, 592–596. Adumbrated in the marriage of Ruth by Boaz, III. 107; prayed for, IV. 490–493; called to glorify God, VI. 178–181, 291–295. Christ a standard to them, VII. 552–554. Their conversion foretold, 585–589. Are to be converted by the Jews, VIII. 648–654. The conversion of Jews and Gentiles, X. 238–241, 488–495. The Gospel sent to them, XIV. 599–604; and received by them, 427–431. Ministering to them a good work, XV. 556–560. Christ the light and salvation of the Gentiles, VIII. 243–247; believed on by them, and rejected by the Jews, XV. 367–372. God made known to them, 395–400. The restoration of the Jews, a blessing to the Gentiles, 413–419. The state of the Gentile world represents that of every unregenerate man, XVIII. 211. What it is to have wrought the will of the Gentiles, XX. 242–246. How all may labour for their conversion in our own persons, XV. 558; or through the instrumentality of others, 558, 559. The acceptableness of these labours unto the Lord, 559, 560.

George III. (King) Homily on the jubilee commemoration of his accession, V. 522–524. Homily on his recovery, VIII. 109–117.

George IV. (King), sermon on the accession of, IV. 236–246.

Gibeonites, moral instruction derivable from Joshua's league with, II. 587–589. Religious improvement, 590–592.

Gideon's fleece, illustrated, III. 24–28. His victory over the Midianites, 29–33. He pacifies the Ephraimites, 33–37. His obedience to the divine call, 39–42. He chastises the men of Succoth and Penueh, 43–47.

Gifts, spiritual, value and importance of, XVI. 313–316; contrasted with the infinitely greater value of spiritual graces, 317–322. Diversity of gifts and graces conferred by Christ, XVII. 343–346.

Girdle, importance of, in ancient armour, XVII. 452, 453. The girdle of the Christian warrior, explained, XVII. 449–452. Its uses:—It compacts all the graces with which his soul is armed, 453, 454; strengthens the soul under great and long continued conflicts, 454–456. Practical improvement of this subject, 456–458.

Giving, why more blessed than receiving, XIV. 527–531.

Glorifying God, our obligations to, XVII. 301, 302.

Glory, the prospect and possession of, a ground of joy to the believer, V. 72. The Christian's assured prospect of glory, XVI. 502–507. How little ground there is for any one to glory, VI. 60. The glory of Christ, described, X. 503–506. XVIII. 157–162. The glory which He gives to his people, XIV. 141–143. A joyful hope of glory, one of the benefits of justifying faith, XV. 117. The present troubles and future glory of believers contrasted, 291–293. The sinfulness of glorying in men, XVI. 137, 138. Reproof of those who glory in themselves, 149, 150; or in others, 148, 149. How Christ is the hope of glory in believers, XVIII. 171–173. The connexion between grace and glory, XX. 366. The felicity of the glorified saints, XXI. 157–160. A view of the glory in heaven, 249–252. Exaltation to glory, a benefit of repentance, IV. 477, 478.

Glorying, the only true and sufficient grounds of, IX. 97–105.

GOD

I. *The NATURE of God*:—A general contemplation of God, VIII. 611–614. The knowledge of the name of God, is the knowledge of God himself, V. 32, 33. His proper character, V. 499, 501–504. He is the only and unchanging source of all good, XX. 32, 33. In what the image of God consisted, I. 3, 4. VII. 371. Importance of being conformed to it, X. 195–200. XX. 361–366. Importance of having just views of the character of God, V. 311.

II. *The ATTRIBUTES of God*:—The attributes of God, how to be understood, VII. 154. The perfections of God reconciled in Christ Jesus, VI. 83–88.

Compassion, X. 124–127.

Condescension, I. 390–392. VI. 266, 267; especially in answering prayer, II. 62.

Faithfulness, I. 102; especially in fulfilling his word, II. 64, 149–153; and his promises, 619–622. God's faithfulness to his covenant engagements, VIII. 439–444.

Goodness generally illustrated, 337–339. X. 353.—See GOODNESS.

Holiness, VIII. 487.

Immutability, I. 327–330. II. 146. X. 609–613.

Incomprehensibility, IV. 372–377. The incomprehensibility of God's ways. XV. 456–462.

Justice, I. 538; especially in the punishing of sin, II. 63. III. 3–5.

Long-suffering, or forbearance, brought to a close, IV. 226–229. The marvellous forbearance of God, V. 270.

Love, XX. 494–497.—And see further, LOVE, § I.

Majesty, or greatness, I. 536. VI. 265, 266. VIII. 486.

Mercy of God, delineated, I. 536–538. V. 193–201; especially in forbearing vengeance, II. 62, 63; to the most obstinate sinners, VIII. 490–494.—And see further, *Mercy*.

Omnipresence VI. 455–459. VII. 151–153. IX. 170–173.

Omniscience, I. 131–133. XIX. 210–212. IX. 359–361. VI. 456–459. God inspects the heart, III. 195–200; is privy to our inmost thoughts, IV. 33.

Patience, how exercised, IV. 226, 227; and exhausted, 227, 228. Patience of God, marvellous, 416. V.

Power, or *Omnipotence*, I. 102. II. 64; uncontrollable, 515, 516. Power and wisdom of God, elucidated, VI. 506–508.

Self-existence, or immutability, I. 327.

Sovereignty, I. 101.—See further, SOVEREIGNTY.

III. *The WORKS and DECLARATIONS of God*, AND OUR DUTY TO HIM:

The Sabbath instituted by God, I. 6. The word and works of God mysterious, V. 278–282. His works of providence and grace, illustrated, 468–473. God admired in his works, VI. 145, 146. His ways dark, but just, 164–169. The greatness of his works, 257, 258. All is of God, X. 456–460. His testimony respecting man, I. 66–68. His determination to destroy man, 70–74. His covenant with Noah, 85–89; with Abram, 125–130; with Israel, 458–460. In what manner he bestows his favours, 225–229. His presence with his people, 222–227; and with his Church, 524–527. A sight of God, a feast to the soul, 463–467. God, the only source of all wisdom, 492–496. His goodness, his glory, 527–533. God will bless his own ordinances, II. 10–13. His word sure, 35–39. His answer to the intercession of Moses, 59–65. The reasons of his diversified dealings with his people, 299–304. Reasonableness and excellency of his commands, 322–326. Secret things belong to God, 430–436. How God discloses his secrets to his people, V. 169–171. Our extremity is God's opportunity, II. 511–513. The only Author of good and evil, 513–517. Severity of God, in punishing sin, III. 317–320. God, the sole object of religion, 534. God, the supreme object of the Christian's regard, IV. 10. His relation to his people, 16–23. His regard to his own house, 80–84. The equity of his procedure, 100–103. His condescension to the upright, 197–203. In what sense believers do not serve God for nought, 317, 318. The sin of reproving God, 498–501. God is the Portion of his people, V. 73–78; and an all-sufficient portion, 85–89. His interest in them, 298–301. To be glorified for his mercies, 103. God, a Shepherd, 135. God, a Friend, 136. All his paths are mercy and truth, 156, 157. The worship of God delightful, 174–178. God, the saving strength of his people, 191–194; and the Giver of strength and peace, 195–198. The goodness of God to his believing people, illustrated, 213–217. His dealings with his people, opened, VIII. 154–156. His

care of his people, V. 229–233. VIII. 157–160. His continued care implored, V. 288–293. Confidence in God, recommended, 294–298. David's desire after God, improved, 328–332. His access to God in ordinances, 332–335. God, the habitation of his people, 518–521. The benefit of drawing near to God, VI. 19–22. God's interest in his people, and the use we are to make of it in our addresses at the throne of grace, 23–27. God is greatly to be praised, and why, 27–30. Obstinate transgressors given up by God, 64–67. God's covenant engagements with Christ and us, 113–115. To be adored for his mercy, 432–436, 485–490. The Christian's delight in God, 460–464. A refuge to the distressed, 475–480. His regard for the least of his saints, 509–512. Necessity of attending to God's gracious invitations, VII. 1–5. Divine knowledge leads us continually to God for direction and support, 14. The blessing of God, the greatest riches, 101–104. God, the disposer of all events, 185–188. His name a strong tower, 188–192. The duty of remembering God in our youth, 409–415. His complaint against his people, 459–464. The only service pleasing to Him, 464–470. God purifying his people, 474–478; the Protector of his Church, 486–490; the only proper object of fear, 513–517. Immutability of his counsels, 573–578. His care for his Church, VIII. 1–3. The folly of striving with God, 204–207. In what sense God is our husband, 433–438. On seeking the Lord in time, 463–466. Encouragement to turn to him, 466–470. God's ways above our ways, 470–473. What services he requires, 502–507. How he regards his Church, 578–582. His delight in his people, 583–587. The danger of disregarding God, 625–628. God delights to comfort his people, 641–647. The folly of neglecting God, IX. 23–26. His complaint against the rebellious, 27–33. His invitation to his people, 35–41. His bounties and our ingratitude, 63–65. Is desirous of saving men, 119, 120. His rule of future judgment, 156–160. Will be found of sincere worshippers, 183–186. The establishing of a relation between God and man, one of the blessings of the new covenant, 238; and also the imparting of the knowledge of himself, *ibid.* The misery of those who are forsaken by God, IX. 366. Directions for an acceptable approach to him, X. 138–140. God's complaint against us, 189–195. The source and cause of all things, 200–200. His condescension and grace, 213–218; particularly to prayer, 229–233. By what methods he sifts his people, 235, 236. What recompence we may expect for our neglect of God, X. 393–397. God recompenses our works, 424–427; is the protection and glory of his people, 442–446. His sympathy with them, 446–450. The mutual abhorrence between God and sinners, 511–514. Relative duties to God and man, illustrated, 576–577. Sin, a robbery of God, 613–617. How we are to pray that the will of God may be done, XI. 187, 188. The services of God and mammon inconsistent, and why, 226–230. To be trusted as a God of providence and of grace, 235. His readiness to impart his Holy Spirit, 255–257. Why God expects us to reverence his Son, XII. 130–136. Love to Christ, a test of our relation to God, XIII. 459–465. No way to God but through Christ, XIV. 25–29. God hated by unregenerate men, XV. 22–28. His gift of his Son, a ground for expecting every other blessing, XV. 321–323. God all in all, 463–465. Devotedness to him recommended, 467–471. The shamefulness of being ignorant of God, XVI. 375–378. The grounds of his final decision, XVII. 254–256. His power to bless his people, 329–332. He will finish the work of grace which he has begun in the soul, XVIII. 3–5. When we are authorized to call God our God, 146. To what extent we may expect communications from him, 146, 147; and through what channel, 147, 148. God is our Benefactor, 394. What benefits we may hope for at his hands, 397. The disposition of God towards our fallen race, 494–498. The equity of God's procedure, XIX. 30–34. His estimate of his people, 441–446. His promised presence an encouragement to duty, 494–499. His testimony respecting his tempted people, XX. 23–25. His regard for the poor, 54–58. His disposition towards the righteous and the wicked, 220–223. The duty of casting our care upon God, 275–277. God, the punisher of sin, 328–332. God's delay of his final judgment, how to be viewed, 345–348. The union of God's purpose and grace in the perseverance of the saints, 408–410. God, an effectual help, 469–474. His government, a ground of joy, and its universality anticipated, XXI. 216–220. God, the light and glory of the New Jerusalem, 255–260.

Godliness, the great mystery of explained, XVIII. 504–508. Definition of godliness, 532. XV. 184, 185. The benefits of godliness to the persons possessing it, III. 400. With contentment, it is great gain, XVIII. 532–535. Its profitableness to the present life, XVIII. 509, 510; and to the world around us, III. 400, 401. Its profitableness in the world to come, XVIII. 511; and importance in that particular view, 511–514. How it should be esteemed by us, 514, 515. The Gospel, a doctrine according to godliness, 527–531. The character of those described who have a form of godliness, but deny its power, XIX. 52. In what estimation it should be held, 53. Address to those who have not even this form, 53, 54; to those who have the form, but not the power, 54; to those who have both the form and the power, *ibid.* and to the professors of godliness, V. 4, 5. VI. 325.

Godly persons, character of, V. 1–3, 13, 155, 156. VI. 141, 142. VIII. 60, 67. XI. 280. The dealings of God towards them, V. 157. Their privileges, V. 14. VI. 142, 143. The equity of the Divine procedure towards them, V. 97–99. They are encouraged to trust in God, V. 217–220. The light enjoyed by them, explained and accounted for, VII. 270–270. Protection promised to them, VIII. 68. Their condition, XI. 280, 281. The equity of God's procedure towards them, XIX. 30, 31. Why those who will live godly in Christ Jesus suffer persecution, 63–65. Aspect of the day of judgment on the godly, XXI. 13.—See *People of God*.

Golden rule, explained, XI. 261, 262. Its excellence, 262. It is concise, *ibid.* 263; comprehensive, 264; and complete, 265.

Good, God the only and unchanging source of, XX. 32, 33. What errors we run into for want of duly adverting to it, 33–35. God the only Author of good and evil, II. 513–517. The duty of returning good for evil, inculcated and recommended, VII. 239–243. The sinfulness of confounding good and evil, 493–498. The evil of such a conduct, 499–502. How we are to prefer the good of others, XV. 547, 548; and to hold fast that which is good, XVIII. 358. To distinguish what is good, 359; and to make a due improvement of it, *ibid.*

GOODNESS of God, displayed in his patience and mercy, VI. 210, 211; in rewarding virtue, II. 63; to Israel, VI. 205; towards his

believing people, illustrated, V. 213–217. The goodness of God, considered and improved, VI. 337–339. X. 353, 354. The goodness of God to man, portrayed and improved, VI. 491–493; to supplicants, IX. 325–327. The goodness of God, a motive to prayer, XX. 281–283. The goodness of Christ, X. 503, 504.

Good works, fruitfulness in, glorifies God, XIV. 57, 58; is an evidence of our sincerity, 59, 60. They are ordained as the path wherein we are to walk, XVII. 299. God has fitted his people to walk in them, 300, 301. The Gospel productive of good works, XVIII. 527–531. The obligation of professors to good works, XIX. 110, 111. The true way of promoting them, 112–116. They are the *certain* production of faith, 434, 435.

GOSPEL

- I. *On the TRUTH of the Gospel*:—The truth and certainty of the Gospel proved, XX. 315–321; its antiquity, I. 45, 192. The Jubilee a type of it, I. 669–673. Its miraculous establishment, VIII. 87, 88.
- II. *On the NATURE and EXCELLENCY of the Gospel*:—The Gospel—message illustrated, XII. 196–211. XXI. 411–427. Why the Gospel is called the ‘Gospel of the grace of God,’ XVIII. 424, 425; and a ‘perfect Law of Liberty,’ XX. 42. Its character briefly stated, III. 491. X. 569, 570. XIV. 410, 411, 415, 416. The Gospel contained in the Old Testament, II. 445–452. The excellency of the Gospel *generally* stated, I. 346, 530. IV. 382. V. 380. VII. 337, 338. XVI. 482. The excellency of the Gospel *in particular*: It clearly defines the way of salvation, XII. 204; is adapted to all persons and conditions, 205; refers all to the glory of God, 206; and secures the practice of good works, 207, 208. Its moral tendency, 289; its discriminating effects, XIII. 492–499. In what state it finds us, XVIII. 425–428. The provision it makes for our deliverance therefrom, 428–431. What means it prescribes for our participation of its benefits, 431–438. The riches of wisdom displayed in it, as an expedient for the salvation of ruined man, 439–442; of power, as an instrument, 442–445; and of grace as a gift of God to sinful man, 445–452. Suitableness of the Gospel, in offering its blessings freely, 456–458; in communicating them to us fully, 458–460; and in finally securing the full possession of its benefits, 460–462. Its sufficiency for our comfort, 462–464; for our sanctification, 464, 465; and for our complete salvation, 465–467. It is an honouring of God’s law, 470–474. Glorifies all the perfections of Deity, 574–578; and lays a foundation for greater happiness than men or angels could ever have enjoyed, if man had not fallen, 478–482. No mere philosophy ever could accomplish this, 483. The true Gospel hated, and why, XIX. 65–65. It is productive of holiness, 97–100. The regard paid to the Gospel by a Christian, and his reward, XX. 43, 44. The true nature of the Gospel, XIV. 39, 40; its wisdom, XVI. 57–62; and mysteriousness, 64–69, 76–82. It approves itself to all who are truly wise, 230–233; and every man is bound to exercise his judgment in relation to it, 233–239. The rich provisions of the Gospel, III. 475, 476. Its provisions admirably suited to our necessities, VII. 158. It is a source of blessings, VII. 521–525, 610–614. VIII. 26–31, 83–90. XV. 580–582. XVI. 1–6. Invitation to partake of its blessings, VIII. 454–458. The comfort of being interested in it, III. 133. A ground of joy, VIII. 305, 306. The wondrous things contained in it, VI. 307. How the knowledge of them is to be attained, 308, 309. Its efficacy, VIII. 198–204. XVI. 594–600. The blessed change wrought by it, III. 87 VIII. 477–480. XVI. 482, 483. XVII. 237, 238. XVIII. 151. XIX. 123–130. The blessedness of those who know its joyful sound, VI. 108. Address to those who know it not, 109; and to those who, knowing it, find no blessedness in it, 109, 110. Our encouragement for its diffusion, V. 531. The Gospel compared to rain and snow, VIII. 473–576.

The state of persons and places, not enlightened by the Gospel, VIII. 79. To what state they are brought by the Gospel, 80, 81. Difference between those who embrace and those who reject it, 120, 121. Its immutability, 121–124. The wisdom of embracing the Gospel salvation, 124. The preached Gospel is a source of blessings to the world, IX. 222–226. Its blessed effects in the latter days, X. 246–251. An unspeakable blessing, 292. Its blessings compared to a marriage—feast, XI. 499–502. Who make light of it, 502, 503; the folly and sinfulness of their conduct, 505, 506. The Gospel hidden from the wise and prudent, XII. 412, 413; but revealed to babes, 413, 414. With what disposition it should be contemplated by us, 415–417. The blessings of a preached Gospel, 418–422. Its blessings compared to a great supper, 527, 528. Why men disregard its invitations, 528, 529. The Gospel a ground of offence, and why, XIII. 397–401. Importance of the leading doctrines of the Gospel, XIV. 378–383. The fulness and sufficiency of the Gospel salvation, 383–388. The opposition it meets with, 411, 412. The evil and danger of opposing it, 412, 413. Its success a ground of joy, 434–437. Importance of distinguishing between the advocates of the Gospel and the Gospel itself, 465; and between an approbation of the Gospel and the actual experience of it in our own hearts, *ibid*. Why it was and still is evil—spoken of, 594–597. Sent to the Gentiles, 599–604. We are not to be ashamed of the Gospel of Christ, and why, XV. 9–15. Its supposed tendency to encourage sin, 141, 142. It secures the practice of universal holiness, 142–146. The Gospel given to us as a deposit for the Jews, XV. 451–453; and why, 453–455. In what light it is to be regarded, XVI. 7–9. Fatal consequences of ignorance of the Gospel, 69–74. The Gospel, the letter that killeth and the spirit that giveth life, XVI. 450–454. The Law and the Gospel compared, 455–461. The glory of the Gospel above that of the Law, 461–468. It liberates us from the law, XVII. 143, 144; and puts us in possession of all spiritual blessings, 144, 145. The manifold wisdom of God exhibited in it, 317–320; by which the angels themselves are made wiser, 320–323. Charity the true scope of the Gospel, XVIII. 410–418. The effects of the Gospel in enlarging the heart, XVI. 545–548. The purity and importance of the Gospel, were St Paul’s motives for insisting on the doctrine of justification by faith alone, without the works of the Law, XVII. 12–14. The folly of departing from the Gospel, 61–64. The Gospel preached to Abraham, 65–67; what it preaches to us also, 67, 68; its

consequent antiquity and excellency, 68, 69. Peace imparted by the Gospel of peace, 467–470; also a peaceful temper, 471–473. The Christian warrior exhorted to get his feet shod with this Gospel, 473, 474. How it may be distinguished from counterfeits, 475. Paramount importance of the Gospel, in its certainty as a record, XVIII. 11; its richness as a system, *ibid.* 12; and its value as a remedy, 12. How highly we ought to esteem it, *ibid.* What firmness it should produce in our conduct, 13, 14. Simplicity of the Gospel, and danger of departing from it, 222, 223. When it comes in word only, 276. In what way it must come, to be effectual, 277. Its consequent effects, 278, 279. A due reception of it described, 296, 297. It is not rejected for want of evidence, 387, 388. Prayer for the spread of the Gospel, 398–400. The greatness of the Gospel salvation and the danger of neglecting it, XIX. 156–160. The danger of coming short of it, by not submitting to its humiliating doctrines, 470; or not obeying its self-denying doctrines, 471; or of dishonouring it by heretical opinions, 472; by ungodly practices, 473. The preeminency and transcendent excellency of the Gospel dispensation, 475–480, 525, 526. The Gospel record, XX. 540–542. The Gospel to be preached to all nations, XI. 617–620. XXI. 187–192.

- III. *In what MANNER the Gospel is to be received*:—The necessity of embracing it, I. 45. It demands attention, 329; and candour, XIII. 487–489. The blessedness of embracing it, 489, 490. With what sentiments it should be received, 492. It must be studied, IV. 356; and highly valued, VII. 8. Why men get so little insight into it, V. 406; or profit by it, XIX. 58, 59, 194–201. Why they neglect it, VIII. 338–343. Why it produces so little effect in the present day, IX. 226. The causes of men's treatment of the Gospel explained, 407–411. Their responsibility, XIII. 573. Want of profiting by the Gospel, censured, XIX. 56, 57. Whence many of its professors are so little ornaments to it, V. 407. Men will be judged by the Gospel, XIII. 574, 575. Their disregard of it considered, X. 103–106. The danger of rejecting it, XII. 402–406. The guilt of those who pervert it, XVII. 323. The folly of those who neglect it, 323, 324. Addresses:—To those who misrepresent the Gospel, VI. 357–359. To those who have never obeyed it, XVIII. 393, 394; or embraced it, XVII. 31. To those who would abuse the Gospel, VI. 360, 361. To those who would adorn the Gospel, 361–364; and to those who profess to have received it, XVII. 32, 60; and to obey it, 60, 61.

GOSPEL—KINGDOM, OR KINGDOM OF CHRIST

- I. *PROPHECIES and TYPES relating to the Gospel-kingdom*:—The equity of Christ's government, III. 305–308. The peace and prosperity of Solomon's kingdom typical of that of Christ, IV. 26. The kingdom of David and of Christ, V. 119–124. The excellence of Christ's kingdom, 528–530. Christ's government of the Church, 532–537. Blessings imparted by the Gospel, VII. 522–525. Change to be wrought by it in the latter day, 543–547. The glorious prospects of the Gospel Church, VIII. 78–83.
- II. *PARABLES descriptive of the Gospel-kingdom*:—The Tares, XI. 408–411. The Grain of Mustard-seed, XII. 33–35. The Leaven, XI. 405–411. The Hidden Treasure, 411–413. The Pearl of Great Price, 414–416. The Net, 417–420. The Householder, 420–422. The Springing Field, XII. 30–33. The Lighted Candle, 372–374. The Great Supper, 527–530.
- III. *The NATURE and EXTENT of the Kingdom of Christ*:—Wherein that kingdom consists, generally, V. 343, 545. VII. 603. XII. 2, 3. The reign of Christ on earth, X. 557–560. XXI. 165–167. The joy expressed in heaven at the prospect of it, 167, 168. Its extent, V. 530, 545. VII. 603. VIII. 255, 256. X. 304. XV. 549–551; preservation, X. 304; and universality, V. 543. IX. 476–479. Its universal establishment prayed for, 186, 187. The justice of its administration, XIX. 140, 141. Its prosperity, X. 559, 560. Its glory, VII. 604. By what means the kingdom of Christ is to be erected, V. 343, 545. The diffusion of the Gospel, a duty, XI. 311, 312; and our consequent obligation, 313, 314. The certainty of the establishment of Christ's kingdom, V. 343, 344. VIII. 249–254. The success of the Gospel, V. 538–540. The perpetuity and excellency of Christ's kingdom, V. 540–542, 546. VIII. 529–533. XIX. 140. The chief obstructions to his kingdom, XII. 274, 275. How they are to be removed, 276, 277; and the blessed consequences of their removal, 277, 278. How we may know whether this kingdom is begun or established in us, V. 344. The happiness of Christ's subjects, VII. 603, 604. VIII. 257–259. The duty of submitting to him, XV. 551. What we must do to become subjects of his kingdom, XII. 3, 4; and what it is to be not far from the kingdom of God, XII. 159–164.
- Gourd of Jonah*, reflections on, X. 275–279.
- Government (civil)*, in what light to be regarded, XV. 505, 506. Our obligations to it, III. 84–86. Our duties to civil governors, XV. 506–509. Opposition to them, highly displeasing to God, II. 90, 91.
- Government (moral)* of God, known by his judgments, III. 3, 4.

GRACE

- I. *The Grace of God*:—Astonishing display of it, in providing a Saviour after the fall, I. 30, 39. Encouragement for seeking it, 89. Its effects, illustrated in the character of Naaman, III. 493. The works of God, in grace, a mystery, V. 280, 281. The mysteries of grace made known to the truly upright, V. 405. The power of grace to heal the soul, V. 413, 414. What effectual care is taken that we should not turn the grace of God into licentiousness, IX. 259. The influences of his grace, when withheld, 365. The exceeding riches of God's grace, 383, 384. Its effects upon the soul, 384, 385. Its sovereignty, X. 571–574. XIV. 353. The riches of divine grace towards the regenerate displayed in its source, XVII. 294; in its operations, 295; and in its end, 296. Its abundance, XV. 137–140. Grace and works opposed to each other as grounds of salvation, XV. 407–413. Salvation

by grace not hostile to good works, XVII. 297–302. When a work of grace may be said to be begun in us, XVIII. 2, 3. On what grounds we may be confident that He, who hath begun this work, will finish it, 3. The declarations of God's word attest it, *ibid.* and the perfection of his nature, 4, 5. Inquiry and caution respecting this work, 5. Growth in grace, XX. 353–355. Prayer for growth in grace, XVIII. 153–156. The riches of grace displayed in the Gospel as a gift of God to sinful man, 445–454. Connexion between grace and glory, XX. 366. Indefectible grace not taught in the Scriptures, 407. The sufficiency of grace, one ground of the stability of the saints, 408. Illustration of the operations of divine grace in the perseverance of the saints, 409, 410.

II. *The Grace of CHRIST*:—Compared to seed sown, XII. 30–33. Sufficiency of it, VI. 297. X. 472. Its efficacy, XI. 519. To be prayed for, 201, 202. Paul's declaration that all is of grace, considered as a speculative truth, XVI. 352, 353; as a practical acknowledgment, 353, 354. Its practical tendency, 354, 355. The grace of Christ, illustrated, XVI. 578–584. A fulness of grace treasured up in Christ, XIX. 18, 19. Our duty in relation to it, 19, 20. The benefits of having the heart established in grace, 522, 523. The remedy for the loss of seasons of grace, IX. 80–83. The means of grace, to be carefully improved, XI. 579.

Gracefulness in the deportment, an effect of true religion, VII. 39.

Graces (spiritual) the infinitely greater value of, as contrasted with spiritual gifts, XVI. 317–322. What graces Christians are called to exercise, XX. 295–297. The importance of them to the Christian character, 297, 298.

Gratitude, defined, XVII. 83. No true gratitude without the knowledge of the law, 83, 84. The nature of gratitude to God, II. 406–408. Gratitude recommended, 408–410; urged as a ground of devotion to God, III. 171–175. Habits of lively gratitude, a criterion of true religion, V. 383. Necessity of gratitude for salvation, I. 68, 69. The gratitude of David, an example to us, III. 257–261. The grateful recollections of David, an example to us, V. 236–240. Gratitude enforced for blessings already received, 472. 497–501, 503. VI. 168. What is the proper expression of our gratitude, XII. 50. Exhortation to gratitude, XIII. 12.

Greatness of God, illustrated, VI. 265, 266. Great things not to be sought by us, IX. 296–300.

'*Green tree, and dry tree,*' the proverbial expression, explained, XIII. 141–144.

Grief, moderation of, enforced, III. 296, 297.

Grieving the Holy Spirit, explained, XVII. 364, 365.

Growth in grace, mistakes concerning, exposed, XX. 179. Briefly described, 354. In what it consists, XVIII. 7, 8. Its design, to make us more judicious, 8, 9; more steadfast, 9; more diligent, 10. Paul's prayer for the growth of the Colossians in grace, illustrated, 153–166. Growth in grace to be earnestly desired, XX. 181–184. Growth in grace, how to be judged of, III. 333.

Guilt, consciousness of, how betrayed by men, I. 31–33. How palliated and excused, 33, 34. May attach, where little suspected, 590, 591. How far extenuated by ignorance, 593, 594. A deep sense of guilt, a criterion of true repentance, V. 387. The expiation of our guilt, one end of Christ's sufferings, VIII. 356.